A Brief

DECLARATION AND VINDICATION OF THE DOCTRINE OF THE TRINITY:

As also of the Person and Satisfaction of CHRIST.

Accommodated to the Capacity and Use of such as may be in danger to be seduced: and the establishment of the Truth.

John 5. 39. *Search the Scriptures.*

By *J. Owen* D. D.

LONDON,
Printed by *R. W.* for *Nath. Ponder*, at the Sign of the Peacock in *Chancery-Lane* near *Fleetstreet*. 1669.

Imprimatur,

Feb. 3. 166$\frac{3}{4}$. *Rob. Grove, R. F. D. Episcop. Lond. à Sac. Dom.*

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Gen. Res. 13 May 42. Norman

TO THE READER.

Christian Reader,

THis small Treatise hath no other design but thy Good, and establishment in the Truth. And therefore as laying aside that Consideration alone: I could desirously

have been excuſed from the Labour of thoſe Hours *which were ſpent in its Compoſure, ſo in the Work it ſelf, I admitted of no one thought, but how the things treated of in it, might, and ought to be mannaged unto thy ſpiritual Benefit and Advantage. Other deſigns moſt men have in writing what is to be expoſed to publick view, and lawfully may have ſo; in this I have nothing but meerly thy Good. I have neither been particularly provoked, nor oppoſed by the Adverſaries of the Truth here pleaded for; nor have any need from any ſelf reſpect, to publiſh ſuch a ſmall plain diſcourſe as this; Love alone to the Truth, and the welfare*

welfare of thy ſoul, have given Efficacy to their importunity *who preſſed me to this ſmall ſervice.*

The matters here treated of, are on all hands confeſſed to be of the greateſt moment; ſuch as the Eternal welfare of the ſouls of men, is immediately and directly concerned in. This all thoſe who believe the Sacred Truths here propoſed and explained, do unanimouſly profeſs and contend for; nor is it denyed by thoſe by whom they are oppoſed. There is no need therefore to give thee any eſpecial Reaſons to evince thy concernment in theſe things, nor the greatneſs of that concernment, thereby to induce thee unto their

ſerious conſideration. It were well indeed that theſe great, ſacred, and myſterious Truths, might without contention or controverſies about them, be left unto the Faith of Believers as propoſed in the Scripture, with that Explanation of them which in the ordinary Miniſtry and Diſpenſation of the Goſpel is neceſſary and required.

Certainly theſe tremendous Myſteries, are not by us willingly to be expoſed, or proſtituted to the Cavils of every perverſe querift, *and diſputer; thoſe* συζητηταὶ τῦ αἰῶνος τέτυ; *whoſe pretended Wiſdom, indeed ignorance, darkneſs and folly, God hath deſigned to confound and deſtroy in them and by them.*

For

To the Reader.

For my part, I can assure thee, Reader, *I have no mind to contend and dispute about these things which I humbly adore and believe as they are revealed. It is the Importunity of Adversaries, in their Attempts to draw and seduce the souls of men from the Truth and Simplicity of the Gospel in these great Fundamentals of it, that alone can justifie any to debate upon, or* eristically *to handle these awful Mysteries. This renders it our Duty, and that indispensibly, in as much as we are required to* contend earnestly for the Faith once delivered unto the Saints. *But yet also when this necessity is imposed on us, we are by no means discharged from that humble*

humble Reverence of mind, wherewith we ought alwayes to be converſant about them; nor from that regard unto the way and manner of their Revelation in the Scripture, which may preſerve us from all unneceſſary intermixture of litigious or exotick Phraſes and Expreſſions, in their Aſſertion and declaration. I know our Adverſaries would upon the matter decry any thing peculiarly Myſterious in theſe things; although they are frequently, and emphatically in the Scriptures affirmed ſo to be. But whileſt they deny the Myſteries of the things themſelves, which are ſuch as every way become the glorious Being *and* Wiſdom *of God, they are forced*

forced to assign such an ænigmatical *sense unto the Words, Expressions and Propositions wherein they are revealed and declared in the Scripture, as to turn almost the whole Gospel into an* Allegory, *wherein nothing is properly expressed, but in some kind of Allusion unto what is so elsewhere; which irrational way of proceeding, leaving nothing certain in what is or may be expressed by Word or Writing, is covered over with a pretence of* Right Reason, *which utterly refuseth to be so employed. These things the Reader will find afterwards made manifest, so far as the nature of this brief discourse will bear. And I shall only*

desir

deſire theſe few things of him that intends its peruſal. First, That he would not look on the ſubject here treated of, as the matter of an ordinary Controverſie in Religion.

——Neque enim hic levia aut
ludicra petuntur
Præmia; lectoris de vita animæq; ſalute
Certatur;

They are things which immediately and directly in themſelves concern the eternal ſalvation of the ſouls of men; and their conſideration ought alwayes to be attended with a due ſenſe of their weight and importance. Secondly, Let him bring with him

him a due Reverence of the Majesty and Infinite, incomprehensible nature of God, as that which is not to be prostituted to the captious and sophistical scanning of men of corrupt minds, but to be humbly adored according to the Revelation that he hath made of himself. Thirdly, That he be willing to submit his Soul and Conscience, to the plain and obvious sense of Scripture Propositions and Testimonies, without seeking out Evasions and pretenses for unbelief. These Requests I cannot but judge equal, and fear not the success, where they are sincerely complyed with all.

I have

To the Reader.

I have only to add; that in handling the Doctrine of the Satisfaction of Christ, I have proceeded on that Principle, which as it is fully confirmed in the Scripture, so it hath constantly been maintained and adhered unto by the most of those, who with Judgement and Success have managed these Controversies against the Socinians. *And this is that the Essential Holiness of God, with his Justice or Righteousness, as the Supream Governour of all, did indispensibly require that Sin should not absolutely go unpunished; and that it should do so, stands in a Repugnancy to those Holy Properties of his Nature. This I say, hath been alwayes*

alwayes constantly maintained by far the greatest number of them, who have throughly understood the Controversie in this matter, and have successfully engaged in it. And as their Arguments for their Assertion, are plainly unanswerable, so the neglect of abiding by it, is causelesly to forego one of the most fundamental and invincible Principles in our Cause. He who first laboured in the defence of the Doctrine of the Satisfaction of Christ, after Socinus *had formed his imaginations about the salvation that he wrought, and began to dispute about it, was* Covetus, *a Learned man, who laid the foundation of his whole*

Disputation

To the Reader.

Diſputation in the Juſtice of God, neceſſarily requiring and indiſpenſibly the puniſhment of ſin. And indeed the ſtate of the Controverſie as it is laid down by Socinus, *in his Book* De Jeſu Chriſto ſervatore, *which is an Anſwer to this* Covetus, *is genuine, and that which ought not to be receded from, as having been the direct ground of all the Controverſial Writings on that ſubject, which have ſince been publiſhed in* Europe. *And it is in theſe words laid down by* Socinus himſelf. Communis & Orthodoxa (ut aſſeris) ſententia eſt, Ieſum Chriſtum ideo ſervatorem noſtrum eſſe, quia divinæ Juſticiæ per quam peccatores

catores damnari merebamur, pro peccatis noſtris plene ſatisfecerit; quæ ſatisfactio Per fidem imputatur Nobis ex dono Dei credentibus. *This he aſcribes to* Covet. *The Common and Orthodox Judgement is, that Jeſus Chriſt is therefore our Saviour, becauſe he hath ſatisfied the Juſtice of God, by which we being ſinners deſerved to be condemned, for all our ſins. In oppoſition whereunto he thus expreſſeth his own opinion.* Ego vero cenſeo & Orthodoxam ſententiam eſſe arbitror, Ieſum Chriſtum ideo ſervatorem noſtrum eſſe, quia ſalutis æternæ viam nobis annuntiaverit, confirmaverit, & in ſua ipſi-

us

us perſona, cum vitæ exemplo, tum ex mortuis reſurgendo, manifeſte oſtenderit, vitamque æternam nobis ei fidem habentibus ipſe daturus ſit. Divinæ autem juſtitiæ, per quam peccatores damnari meremur, pro peccatis noſtris neque illum ſatisfeciſſe, neque ut ſatisfaceret, opus fuiſſe arbitror. *I judge and ſuppoſe it to be the Orthodox Opinion, that Jeſus Chriſt is therefore our Saviour, becauſe he hath declared unto us the way of eternal ſalvation, and confirmed it in his own perſon; manifeſtly ſhewing it, both by the example of his life, and by riſing from the dead; and in that he will give eternal*

nal life unto us believing in him. And I affirm that he neither made ſatisfaction to the Juſtice of God, whereby we deſerved to be damned for our ſins, nor was there any need that he ſhould ſo do. This is the true ſtate of the Queſtion; and the principal ſubtilty of Crellius, *the great Defender of this part of the Doctrine of* Socinus, *in his Book of the Cauſes of the Death of Chriſt, and the Defence of this Book* De Ieſu Chriſto ſervatore, *conſiſts in ſpeaking almoſt the ſame words with thoſe whom he doth oppoſe, but ſtill intending the ſame things with* Socinus *himſelf: This Opinion as was ſaid of* Socinus, Covetus

oppoſed

oppoſed and everted on the Principle before mentioned.

The ſame Truth was confirmed alſo by Zarnovitius *who firſt wrote againſt* Socinus *his Book; as alſo by* Otto Caſmannus *who engaged in the ſame work; and by* Abraham Salinarius. *Upon the ſame Foundation do proceed*, Paræus, Piſcator, Lubbertus, Lucius, Camero, Voetius, Amiraldus, Placæus, Rivetus, Walæus, Thyſius, Altingius, Mareſius, Eſſenius, Arnoldus, Turretinus, Baxter, *with many others*; *The* Lutherans, *who have managed theſe Controverſies*, *as* Tarnovius, Meiſnerus, Calovius, Stegmannus, Martinius, Franzius, *with all others of their way*,

way, have constantly maintained the same great fundamental Principle of this Doctrine of the satisfaction of Christ; and it hath well, and solidly been of late asserted among our selves on the same foundation. And as many of these Authors do expresly blame some of the Schoolmen, as Aquinas, Durandus, Biel, Tataretus, *for granting a possibility of pardon without satisfaction, as opening a way to the* Socinian *Error in this matter; so also they fear not to affirm, that the foregoing of this Principle of Gods* Vindictive Justice *indispensibly requiring the Punishment of sin, doth not only weaken the cause of the Truth, but indeed leave it indefensible.*

indefensible. However I suppose, men ought to be wary how they censure the Authors *mentioned, as such who expose the Cause they undertook to defend, unto contempt; for greater, more able, and Learned Defenders, this Truth hath not as yet found, nor doth stand in need of.*

I. O.

THE PREFACE.

HE Diſciples of our Lord Jeſus Chriſt, having made that great confeſſion of him, in diſtinction and oppoſition unto them who accounted him only as a Prophet, *thou art Chriſt the Son of the living God*, Mat. 16. 14, 15, 16. He doth on the occaſion thereof, give out unto them that *Great Charter* of the Churches ſtability and continuance; *Upon this Rock I will build my Church, and the*

gates of Hell ſhall not prevail againſt it, v. 18. He is himſelf the *Rock* upon which his Church is built; as God is called the *Rock* of his People, on the account of his eternal power and immutability, *Deut.* 32. 4, 18, 31. *Iſa.* 26. 4. And himſelf the *Spiritual Rock* which gave out ſupplies of Mercy and Aſſiſtance to the people in the Wilderneſs, 1 *Cor.* 10. 4.

The Relation of the *profeſſing Church* unto this *Rock*, conſiſts in the faith of this Confeſſion, that he *is Chriſt the Son of the living God.* This our Lord Jeſus Chriſt hath promiſed to ſecure againſt all attempts; yet ſo as plainly to declare, that there ſhould be great and ſevere oppoſition made thereunto. For whereas the *prevalency* of the *Gates of Hell* in an enmity unto this confeſſion is *denyed*, a great and vigorous attempt to prevail therein is no leſs certainly *foretold*; neither hath it otherwiſe fallen out. In all Ages from the firſt ſolemn foundation of the Church of the

the New Teſtament, it hath one way or other been fiercely attempted by the *Gates of Hell.* For ſome time after the Reſurrection of Chriſt from the dead, the principal endeavours of *Satan*, and Men acting under him, or acted by him, were pointed againſt the very foundation of the Church, as laid in the expreſſion before mentioned. Almoſt all the Errours and *Hereſies* wherewith for three or four *Centuries of years* it was perplexed, were principally againſt the Perſon of Chriſt himſelf, and conſequently the Nature and Being of the holy and bleſſed Trinity. But being diſappointed in his deſign herein, through the watchful care of the Lord Chriſt over his Promiſe; in the following Ages, Satan turned his craft and violence againſt ſundry parts of the ſuperſtructure; and by the aſſiſtance of the *Papacy* caſt them into confuſion, nothing as it were remaining firm, ſtable, and in order, but only this *one confeſſion*, which in a particular manner

the Lord Chriſt hath taken upon himſelf to ſecure.

In theſe *latter Ages* of the World, the power and care of Jeſus Chriſt reviving towards his Church in the *Reformation* of it, even the ruined heaps of its building have been again reduced into ſome tolerable order and beauty. The old Enemy of its peace and welfare falling hereby under a diſappointment, and finding his travail and labour for *many Generations* in a great part fruſtrate, he is returned again to his old work of attacqueing the *Foundation* it ſelf; as he is unweary and reſtleſs, and can be quiet neither Conquerour nor conquered; nor will be ſo, until he is bound and caſt *into the lake that burneth with fire.* For no ſooner had the Reformation of Religion firmed it ſelf in ſome of the *Europæan Provinces*, but immediately, in a proportion of diſtance not unanſwerable unto what fell out from the firſt foundation of the Church, ſundry Perſons by the inſtigation of Satan attempted

attempted the diſturbance and ruine of it, by the very ſame errours and *Hereſies* about the *Trinity*, the Perſon of Chriſt, and his Offices, the perſon of the Holy Ghoſt and his Grace, wherewith its firſt trouble and ruine was endeavoured. And hereof we have of late an inſtance given among our ſelves; and that ſo notoriouſly known, through a mixture of imprudence and impudence in the managers of it, that a very brief reflection upon it will ſuffice unto our preſent deſign.

It was alwaies ſuppoſed, and known to ſome, that there are ſundry Perſons in this Nation, who having been themſelves ſeduced into *Socinianiſm*, did make it their buſineſs under various pretences to draw others into a compliance with them in the ſame way and perſwaſion. Neither hath this for ſundry years been ſo ſecretly carryed, but that the deſign of it hath variouſly diſcovered it ſelf by *overt acts* of Conferences, diſputati-

ons, and publiſhing of Books; which laſt way of late hath been ſedulouſly purſued. Unto theſe three is now a *viſible Acceſſion* made, by that ſort of People whom Men will call *Quakers*, from their deportment at the firſt erection of their way, long ſince deſerted by them; until by ſome new Revolutions of Opinions, they caſt themſelves under a more proper denomination. That there is a conjunction iſſued between both theſe ſorts of Men, in an Oppoſition to the *holy Trinity*, with the Perſon and Grace of Chriſt, the *Pamphlets* of late publiſhed by the one and the other do ſufficiently evince. For however they may ſeem in ſundry things as yet to look divers waies, yet like *Sampſon*'s *Foxes*, they are knit together by the tayle of conſent in theſe fire-brand Opinions, and joyntly endeavour to conſume the ſtanding Corn of the Church of God. And their joynt management of their buſineſs of late, hath been as though it were their deſign, to give as great a

vogue

vogue and report to their *Opinions*, as by any waies they are able. Hence beſides their attempts to be proclaiming their Opinions under various pretences, in all Aſſemblies whereunto they may intrude themſelves, as they know without trouble, they are exceedingly ſedulous in ſcattering and *giving away*, yea *impoſing gratis*, and as to ſome *ingratiis*, their ſmall books which they publiſh, upon all ſorts of perſons promiſcuouſly, as they have advantage ſo to do. By this means their Opinions being of late become the talk and diſcourſe of the *common ſort of Chriſtians*, and the Exerciſe of many, amongſt whom are not a few, that on ſundry accounts, which I ſhall not mention, may poſſibly be expoſed unto diſadvantage and prejudice thereby, it hath been thought meet by ſome, that the *Sacred Truths* which theſe men oppoſe, ſhould be plainly and briefly aſſerted and confirmed from the Scripture; that thoſe of the *meaneſt ſort of Profeſſors*, who are

ſincere and upright, exerciſing themſelves to keep a good conſcience in matters of faith and obedience to God, may have ſomewhat in a readineſs, both to guide them in their further enquiry into the Truth, as alſo to confirm their Faith in what they have already received, when at any time it is ſhaken or oppoſed by the *cunning ſleights of men that lye in wait to deceive.*

And this comprizeth the deſign of the enſuing diſcourſe. It may poſſibly be judged *needleſs* by ſome, as it was in its firſt propoſal by him by whom it is wri tcn, and that becauſe this matter at preſent is by an eſpecial providence caſt on other hands, who both have, and doubtleſs, as *occaſion* ſhall require, will *well acquit themſelves* in the defence of the Truths oppoſed. Not to give any other account of the Reaſons of this ſmall undertaking, it may ſuffice, that *in publico diſcrimine omnis homo miles eſt.* Every mans concernment

lying

lying in a *common danger*, it is free for every one to manage it as he thinks beſt, and is able, ſo it be without prejudice to the *whole*, or the particular concerns of others. If a City be on *fire*, whoſe *bucket* that brings water to quench it ought to be refuſed? The attempt to caſt fire into the *City of God*, by the Opinions mentioned, is open and plain, and a timely ſtop being to be put unto it, the more hands are orderly employed in its quenching, the more ſpeedy and ſecure is the effect like to be.

Now, becauſe the Aſſertors of the Opinions mentioned do ſeem to ſet out themſelves to be *ſome great Ones*, above the ordinary rate of men, as having found out, and being able publickly to maintain ſuch things, as never would have entred into the minds of others to have thought on, or conceived; and alſo that they ſeem with many to be thought worthy of their conſideration becauſe they now are

new, and ſuch as they have not been acquainted withall; I ſhall in this *Prefatory* entrance, briefly manifeſt that thoſe who have amongſt us undertaken the management of theſe Opinions, have brought nothing *new* unto them, but either a little *contemptible Sophiſtry* and caption of words on the one hand, or *futulous*, affected, unintelligible expreſſions on the other; the Opinions themſelves being no other; but ſuch as the *Church of God* having been oppoſed by, and troubled with from the beginning, hath prevailed againſt, and triumphed over in all generations. And were it not that *Confidence* is the only relief which engaged *impotency* adheres unto, and expects ſupplies from, I ſhould greatly admire that thoſe amongſt us who have undertaken an inforcement of theſe old exploded errours, whoſe weakneſs doth ſo openly diſcover and proclaim it ſelf in all their endeavours, ſhould judge themſelves competent.

competent to give a new ſpirit of life to the dead carkaſs of theſe *rotten Hereſies*, which the faith of the Saints in all Ages hath triumphed over; and which *Truth* and *Learning* have under the care and watchfulneſs of Chriſt, ſo often baffled out of the world.

The *Jews* in the time of our Saviours converſe on the earth, being fallen greatly from the Faith and Worſhip of their forefathers, and ready to ſink into their laſt and *utmoſt Apoſtacy* from God, ſeem amongſt many other truths, to have much loſt that of the Doctrine of the Holy *Trinity*, and of the Perſon of the *Meſſiah*. It was indeed ſuited in the diſpenſation of God, unto the work that the *Lord Jeſus* had to fulfill in the world, that before his Paſſion and Reſurrection, the knowledge of his Divine Nature as unto his individual perſon, ſhould be concealed from the moſt of men. For this cauſe, although he was in the *form of God*,

God, and thought it no robbery to be equal with God, yet *he made himſelf of no reputation,* by taking on him the form of a ſervant, and made in the likeneſs of men, that being found in the faſhion of a man, he might be obedient unto death, *Phil.* 2. 7, 8, 9. whereby his Divine Glory was *veiled* for a ſeaſon, until he was *declared to be the Son of God with power, according unto the Spirit of Holineſs, by the reſurrection from the dead,* Rom. 1. 4. And then *was glorified with that glory which he had with the Father before the world was,* John 17. 3. And as this diſpenſation was needful unto the accompliſhment of the whole work which as our Mediator he had undertaken, ſo in particular, he who was in himſelf the *Lord of Hoſts, a Sanctuary to them that feared him,* became hereby, *a ſtone of ſtumbling, and a rock of offence to both the Houſes of* Iſrael, *for a gin and for a ſnare to the inhabitants of Jeruſalem,* Iſa. 8. 13, 14. See *Luke* 2. 34. *Rom.* 9. 33. 1 *Pet.* 2. 8.

Iſa.

Iſa. 28. 26. But yet notwithſtanding, as occaſions required, ſuitably unto his own holy ends and deſigns, he forbare not to give plain and open teſtimony to his own *Divine Nature* and eternal pre-exiſtence unto his Incarnation. And this was it, which of all other things moſt provoked the *carnal Jews* with whom he had to do. For having, as was ſaid, loſt the Doctrine of the *Trinity* and Perſon of the *Meſſiah* in a great meaſure, whenever he aſſerted his *Deity*, they were immediately enraged and endeavoured to deſtroy him. So was it plainly, *John* 8. 56, 57, 58 59. Saith he, *Your Father* Abraham *rejoyced to ſee my day, and he ſaw it and was glad; then ſaid the Jews unto him, thou art not yet fifty years old, and haſt thou ſeen* Abraham? *Jeſus ſaid unto them, verily I ſay unto you, before* Abraham *was I am: then took they up ſtones to caſt at him.* So alſo, *John* 10. 30, 31, 32, 33. *I and my Father are one: then the Jews took up ſtones again to ſtone him;*

him; Jesus answered them, many good works have I shewed you from my Father, for which of those works do you stone me? The Jews answered him saying, for a good work we stone thee not, but for blasphemy, and because that thou being a Man makest thy self God. They understood well enough the meaning of those words, *I and my Father are one*; namely, that they were a plain Assertion of his being God. This caused their rage. And this the *Jews* all abide by to this day; namely, that he declared himself to be *God*, and therefore they slew him. Whereas therefore the first discovery of a *plurality of Persons in the Divine Essence* consists in the Revelation of the Divine Nature and *personality* of the Son, this being opposed, persecuted, and blasphemed by these *Jews*, they may be justly looked upon and esteemed as the *first Assertors* of that misbelief, which now some seek again so earnestly to promote. The *Jews* persecuted the

Lord

Lord Chriſt, becauſe he being a Man, declared himſelf alſo to be God; and others are ready to revile and reproach them, who believe and teach what he declared.

After the Reſurrection and Aſcenſion of the Lord Jeſus, all things being filled with tokens, evidences and effects of his Divine Nature and Power, *Rom.* 1. 4. The Church that began to be gathered in his name, and according to his Doctrine, being by his eſpecial inſtitution to be initiated into the expreſs profeſſion of the Doctrine of the Holy Trinity, as being to be *baptized* in the name of *the Father, and the Son, and the Holy Ghoſt*, which confeſſion comprizeth the whole of the truth contended for, and by the indiſpenſible placing of it at the firſt entrance into all obedience unto him, is made the doctrinal foundation of the Church, it continued for a ſeaſon in the quiet and undiſturbed poſſeſſion of this Sacred Treaſure.

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The *first* who gave disquietment unto the *Disciples of Christ* by perverting the Doctrine of the Trinity was *Simon Magus*, with his followers; an account of whose monstrous figments, and unintelligible imaginations, with their coincidence with what some men dream in these latter daies, shall elsewhere be given. Nor shall I need here to mention the *colluvies* of *Gnosticks*, *Valentinians*, *Marcionites* and *Manichees*, the foundation of all whose abominations lay in their *mis-apprehensions* of the being of God, their unbelief of the *Trinity* and Person of Christ, as do those of some others also.

In especial there was one *Cerinthus*, who was more active than others in his opposition to the Doctrine of the person of Christ, and therein of the Holy Trinity. To put a stop unto his Abominations, all Authors agree that *John* writing his Gospel, prefixed unto it that plain declaration of the *eternal Deity* of Christ which

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it is prefaced withall. And the ſtory is well atteſted by *Irenæus*, *Euſebius*, and others, from *Polycarpus* who was his Diſciple, that this *Cerinthus* coming into the place where the Apoſtle was, he left it, adding as a reaſon of his departure, leſt the *building through the juſt judgement of God ſhould fall upon them.* And it was of the Holy, Wiſe Providence of God, to ſuffer ſome impious Perſons to oppoſe this *Doctrine* before the death of that Apoſtle, that he might by infallible Inſpiration farther reveal, manifeſt and declare it to the eſtabliſhment of the Church in future Ages. For what can farther be deſired to ſatisfie the minds of men, who in any ſenſe own the Lord Jeſus Chriſt, and the Scriptures, than that this Controverſie about the *Trinity* and *Perſon of Chriſt* (for they ſtand and fall together) ſhould be ſo eminently and expreſly determined, as it were immediately from Heaven.

But

But he, with whom we have to deal in this matter, neither ever did, nor ever will, nor can acquiesce or rest in the divine determination of any thing which he hath stirred up strife and controversie about. For as *Cerinthus* and the *Ebionites* persisted in the *Heresie* of the *Jews*, who would have slain our Saviour for bearing witness to his own Deity, notwithstanding the evidence of that testimony, and the right apprehension which the *Jews* had of his mind therein; so he excited others to engage and persist in their Opposition to the truth, notwithstanding this *second particular determination* of it from Heaven, for their confutation or confusion. For after the more weak and confused oppositions made unto it by *Theodotus Coriarius*, *Artemon*, and some others, at length a stout Champion appears visibly and expressly engaged against these fundamentals of our faith. This was *Paulus Samosatenus* Bishop of the Church

Church of *Antioch* about the year 272. A man of moſt intolerable pride, paſſion, and folly; the greateſt that hath left a name upon *Eccleſiaſtical Records*. This man openly and avowedly denyed the *Doctrine of the Trinity*, and the *Deity of Chriſt* in an eſpecial manner. For although he endeavoured for a while, to *cloud his impious ſentiments* in ambiguous expreſſions, as others alſo have done, (*Euſeb. lib. 7. cap. 27.*) yet being preſſed by the Profeſſors of the truth, and ſuppoſing his party was ſomewhat confirmed, he plainly defended his *Hereſie*, and was caſt out of the Church wherein he preſided. Some *ſixty years* after, *Photinus Biſhop of Syrmium*, with a pretence of more ſobriety in life and converſation, undertook the management of the ſame deſign, with the ſame ſucceſs.

What enſued afterwards among the Churches of God in this matter, is of too large and diffuſed a nature

to

to be here reported. Theſe inſtances I have fixed on, only to intimate unto perſons whoſe condition or occaſions afford them not ability or leiſure of themſelves, to enquire into the memorials of times paſt amongſt the Profeſſors of the Goſpel of Chriſt, that theſe oppoſitions which are made at preſent amongſt us unto theſe fundamental Truths, and derived immediately from the late renewed inforcement of them made by *Fauſtus Socinus* and his followers, are nothing but old baffled attempts of Satan, againſt the *Rock of the Church* and the building thereon, in the confeſſion *of the Son of the living God.*

Now, as all men who have ought of a due Reverence of God or his truth remaining with them, cannot but be wary how they give the leaſt admittance to ſuch Opinions as have from the beginning been witneſſed againſt, and condemned by Chriſt himſelf, his Apoſtles and all that followed them in their faith and waies in all Generations

ons; ſo others whoſe hearts may tremble for the danger they apprehend which theſe *ſacred Truths* may be in, of being corrupted or defamed, by the preſent oppoſition againſt them, may know that it is no other, but what the Church and faith of Profeſſors hath already been exerciſed with, and through the power of him that enables them have conſtantly triumphed over. And for my part, I look upon it as a bleſſed effect of the holy wiſe providence of God, that thoſe who have long harboured theſe Abominations of denying the *holy Trinity*, the *perſon* and *ſatisfaction of Chriſt* in their minds, but yet have ſheltered themſelves from common obſervation under the *ſhades* of dark obſcure and uncouth expreſſions, with many other ſpecious pretences, ſhould be given up to joyn themſelves with ſuch Perſons, and to profeſs a community of perſwaſion with them in thoſe opinions, as have rendred themſelves *infamous* from the firſt foundation of Chriſtianity

nity, and wherein they will aſſuredly meet with the ſame ſucceſs as thoſe have done, who have gone before them.

For the other *head* of Oppoſition made by theſe Perſons unto the truth in Reference unto the *ſatisfaction of Chriſt*, and *the imputation of his Righteouſneſs* thereon unto our Juſtification, I have not much to ſay as to the time paſt. In general, the doctrine wherein they boaſt, being firſt brought forth in a rude miſhapen manner by the *Pelagian Hereticks*, was afterwards improved by one *Abailardus a Sophiſtical Scholar* in *France*; but owes its principal form and poiſon unto the endeavours of *Fauſtus Socinus*, & thoſe who have followed him in his ſubtle attempt to corrupt the whole doctrine of the Goſpel. Of theſe Men, are thoſe amongſt us who at this day ſo buſily diſpute and write about the *Trinity*, the *Deity of Chriſt*, and *his ſatisfaction*, the Followers and Diſciples. And it is much more from their *Maſters* who were ſome of them Men learned, diligent,

gent, and ſubtle, than from themſelves that they are judged to be of any great conſideration. For I can truly ſay, that upon the ſedate examination of all that I could ever yet hear, or get a ſight of, either ſpoken or written by them, that is any amongſt us; I never yet obſerved an undertaking of ſo great importance managed with a greater evidence of *incompetency* and inability, to give any tolerable countenance unto it. If any of them ſhall for the future attempt to give any *new countenance* or props to their *tottering errours*, it will doubtleſs be attended unto, by ſome of thoſe many, who cannot but know that it is incumbent on them, *to contend earneſtly for the Faith once delivered unto the Saints*. This preſent brief endeavour is only to aſſiſt and direct thoſe, who are leſs exerciſed in the waies of managing controverſies in Religion, that they may have a brief comprehenſion of the truths oppoſed, with the firm foundations whereon they are built,

built, and have in a readineſs to ſhield their Faith, both againſt the *fiery darts of Satan*, and ſecure their minds againſt the cunning ſleights of Men who lye in wait to deceive. And wherein this diſcourſe ſeems in any thing to be too *brief*, or conciſe, the *Author* is not to be blamed; who was confined unto theſe ſtrait bounds, by thoſe whoſe requeſts injoyned him this ſervice.

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The Doctrine of the Holy Trinity Explained and Vindicated.

THe Doctrine of the *bleſſed Trinity* may be conſidered two wayes. Firſt, In reſpect unto the Revelation and propoſal of it in the Scripture, to direct us unto the Author, Object, and End of our Faith, in our worſhip and obedience. Secondly, As it is farther declared and explained, in terms, expreſſions, and propoſitions, educed from the *Original Revelation* of it, ſuited thereunto, and meet to direct and keep the mind

from undue apprehenſions of the things it believes; and to declare them unto farther *edification*.

In the firſt way, it conſiſts meerly in the *propoſitions* wherein the Revelation of God is expreſſed in the Scripture; And in this regard two things are required of us. Firſt, To *underſtand* the terms of the propoſitions, as they are *Enunciations* of Truth; And Secondly, To *believe* the things taught, revealed, and declared in them.

In the firſt *Inſtance*, no more, I ſay, is required of us, but that we *aſſent* unto the *Aſſertions* and Teſtimonies of God concerning himſelf, according to their natural and genuine ſence, as he will be *known*, believed in, feared and worſhipped by us; as he is our Creator, Lord, and Rewarder; and that becauſe he himſelf hath by his Revelation, not only warranted us ſo to do, but alſo made it *our duty* neceſſary and indiſpenſible. Now the ſum of this *Revelation* in this matter is, that *God is one*; that this one God, *is Father, Son and*

and Holy Ghoſt; *that the Father is the Father of the Son*; *and the Son, the Son of the Father*; and the *Holy Ghoſt*, the Spirit of the Father and the Son; and that in reſpect of this their mutual Relation, they are diſtinct from each other.

This is the *ſubſtance* of the Doctrine of the *Trinity* as to the firſt direct concernment of faith therein. The firſt intention of the Scripture in the Revelation of God towards us is, as was ſaid, that we might *fear him*, believe, worſhip, obey him, and live unto him, as God. That we may do this in a due manner, and worſhip the *only true God*, and not adore the falſe imaginations of our own minds, it declares, as was ſaid, that *this God is one, the Father, Son, and Holy Ghoſt*; that the *Father is this one God, and therefore is to be believed in*, worſhipped, obeyed, lived unto, and in all things conſidered by us as the firſt cauſe, ſoveraign Lord, and laſt end of all: that the *Son*, is the *one true God*, and therefore is to

be believed in, worshipped, obeyed, lived unto, and in all things considered by us as the first cause, Soveraign Lord, and last end of all. And so also of the Holy Ghost. This is the *whole* of Faiths concernment in this matter, as it respects the direct Revelation of God made by himself in the Scripture, and the first proper general end thereof. Let this be clearly confirmed by direct and positive *divine Testimonies* containing the declaration and Revelation of God concerning himself, and faith is secured as to all its concerns. For it hath both its proper *formal object*, and is sufficiently enabled to be *directive* of divine Worship and Obedience.

The Explication of this Doctrine unto *Edification* suitable unto the Revelation mentioned, is of another consideration. And two things are incumbent on us to take care of therein. First that what is affirmed and taught, do directly tend unto the ends of the Revelation it self, by informing and inlightning of the mind in the know-

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ledge of the myſterie of it, ſo far as in this life we are by *Divine Aſſiſtance* capable to comprehend it; that is, that faith may be increaſed, ſtrengthned and confirmed againſt temptations and oppoſitions of Satan, and men of corrupt minds; and that we may be diſtinctly directed unto, and encouraged in the Obedience unto, and Worſhip of God that are required of us. Secondly, That nothing be affirmed or taught herein, that may beget, or occaſion any *undue apprehenſions* concerning God, or our Obedience unto him, with reſpect unto the beſt, higheſt, ſecureſt Revelation, that we have of him and our duty. Theſe things being done and ſecured, the End of the Declaration of this Doctrine concerning God is attained.

In the declaration then of this Doctrine unto the Edification of the Church, there is contained a farther Explanation of the things before aſſerted, as propoſed directly, and in them-

themſelves as the object of our faith, namely, *how God is one*, in reſpect of his *Nature*, *Subſtance*, *Eſſence*, Godhead, or Divine Being. How being Father, Son, and Holy Ghoſt, he ſubſiſteth in theſe three diſtinct perſons, or *Hypoſtaſies*: and what are their mutual reſpects to each other, by which as their peculiar properties giving them the manner of their ſubſiſtence, they are diſtinguiſhed one from another; with ſundry other things of the like neceſſary conſequence unto the Revelation mentioned. And herein as in the Application of all other Divine Truths and Myſteries whatever, yea, of all *moral commanded duties*, uſe is to be made of ſuch words and expreſſions as it may be are not *literally* and *formally* contained in the Scripture; but only are unto our conceptions and apprehenſions *expoſitory* of what is ſo contained. And to deny the *Liberty*, yea, the neceſſity hereof, is to deny all *interpretation* of the Scripture,

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all endeavours to expreſs the ſenſe of the words of it, unto the underſtandings of one another; which is in a word to render the Scripture it ſelf altogether uſeleſs. For if it be *unlawful* for me to ſpeak or write what I conceive to be the ſenſe of the words of the Scripture, and the nature of the thing ſignified and expreſſed by them, it is unlawful for me alſo to *think* or conceive in my mind what is the ſenſe of the words or nature of the things; which to ſay, is to make *brutes* of our ſelves, and to fruſtrate the whole deſign of God in giving unto us the great priviledge of his word.

Wherefore in the *declaration* of the Doctrine of the *Trinity*, we may *lawfully*, nay we muſt *neceſſarily*, make uſe of other words, phraſes and expreſſions that what are *Literally* and *Syllabically* contained in the Scriptures, but teach no other things.

Moreover whatever is ſo revealed in the Scripture, is no leſs *true* and

divine as to whatever neceſſarily ſolloweth thereon, than it is, as unto that which is principally revealed and directly expreſſed. For how far ſoever the lines be drawn and extended, from truth nothing can follow and enſue but what is true alſo; and that in the ſame kind of truth, with that which it is derived and deduced from. For if the principal Aſſertion be a truth of *Divine Revelation*, ſo is alſo whatever is included therein, and which may be rightly from thence collected. Hence it follows, that when the Scripture revealeth the Father, Son, and Holy Ghoſt, to be *one God*, ſeeing it neceſſarily and unavoidably follows thereon that they are one in *Eſſence*, wherein alone it is poſſible they can be one; and three in their *diſtinct Subſiſtences*, wherein alone it is poſſible they can be *three*: This is no leſs of *Divine Revelation*, than the firſt principle from whence theſe things follow.

Theſe being the *reſpects* which the Doctrine

Doctrine of the *Trinity* falls under, the neceſſary method of Faith and Reaſon in the believing and declareing of it, is plain and evident.

1. The Revelation of it is to be aſſerted and vindicated, as it is propoſed to be believed for the ends mentioned. Now this is, as was declared, that there is *one God, that this God, is Father, Son, and Holy Ghoſt*, and ſo, that the Father is God, ſo is the Son, ſo is the Holy Ghoſt.

This being received and admitted by faith, the *Explication* of it is, (2.) To be inſiſted on, and not taken into conſideration untill the other be admitted. And herein lyes the prepoſterous courſe of thoſe who *fallaciouſly* and captiouſly go about to oppoſe this ſacred truth. They will alwayes begin their oppoſition, not unto the *Revelation* of it, but unto the *Explanation* of it which is uſed only for farther edification. Their Diſputes and Cavils ſhall be againſt the *Trinity*, *Eſſence*, *Subſtance*, *Perſons*,

Perſonality, *Reſpects*, *Properties* of the Divine Perſons, with the *modes* of expreſſing theſe things, whilſt the plain *Scriptural Revelation* of the things themſelves from whence they are but explanatory deductions, is not ſpoken to, nor admitted unto confirmation. By this means have they entangled many *weak unſtable ſouls*, who when they have met with things too high, hard and difficult for them, (which in Divine Myſteries they may quickly do) in the *Explication* of this Doctrine, have ſuffered themſelves to be taken off from a due conſideration of the full and plain *Revelation* of the thing it ſelf in Scripture; until their temptations being made ſtrong, and their darkneſs increaſed, it was too late for them to return unto it; as bringing along with them the *Cavils* wherewith they were prepoſſeſſed rather than that Faith and Obedience which is required. But yet all this while theſe Explanations ſo excepted

againſt

againſt, are indeed not of any *Original conſideration* in this matter. Let the direct expreſs Revelations of the Doctrine be firmed, they will *follow of themſelves*, nor will be excepted againſt by thoſe who believe and receive it. Let that be rejected, and they will *fall of themſelves*, and never be contended for by thoſe who did make uſe of them. But of theſe things we ſhall treat again afterwards.

This therefore is the way, the only way that we *rationally* can, and that which in *duty* we ought to proceed in, and by, for the aſſerting and confirming of the Doctrine of the *holy Trinity* under conſideration; namely, that we produce *Divine Revelations*, or Teſtimonies, wherein faith may ſafely reſt and acquieſce, that *God is one*; *that this one God, is Father, Son, and holy Ghoſt*; ſo that the *Father is God*; ſo *alſo is the Son*, and the *holy Ghoſt likewiſe*, and as ſuch are to be believed in, obeyed, worſhipped;

ped, acknowledged as the first cause, and last end of all, our Lord and Reward. If this be not admitted, if somewhat of it be not particularly denyed, we need not, we have no warrant or ground, to proceed any farther, or at all to discourse about the Unity of the Divine Essence, or the distinction of the Persons.

We have not therefore any *original contest* in this matter with any, but such as deny either *God to be one*, or the *Father to be God*, or the *Son to be God*, or the *Holy Ghost so to be*. If any deny either of these in particular, we are ready to confirm it by sufficient Testimonies of Scripture, or clear and undeniable Divine Revelation. When this is *evinced* and *vindicated*, we shall willingly proceed to manifest that the explications used of this Doctrine unto the Edification of the Church are according to truth; and such as necessarily are required by the nature of the things themselves. And this gives us the method of the

the ſmall enſuing Diſcourſe, with the Reaſons of it.

The firſt thing which we affirm to be delivered unto us by divine Revelation, as the Object of our Faith is, that *God is one*. I know that this may be uncontroulably evidenced by the light of Reaſon it ſelf, unto as good and quiet an *Aſſurance* as the mind of man is capable of in any of its apprehenſions whatever. But I ſpeak of it now, as it is confirmed unto us by *Divine Revelation*. How this Aſſertion, of *one God*, reſpects the Nature, Eſſence, or Divine Being of God, ſhall be declared afterwards. At preſent it is enough to repreſent the *Teſtimonies* that he is *one*, only one. And becauſe we have no difference with our Adverſaries diſtinctly about this matter, I ſhall only name ſome few of them, Deut. 6. 4. *Hear O Iſrael, the Lord our God is one Lord.* A moſt pregnant Teſtimony; and yet notwithſtanding, as I ſhall elſewhere manifeſt, the *Trinity* it ſelf, in that

that one divine Eſſence is here aſſerted, Iſa. 44. 6, 8. *Thus ſaith the Lord, the King of* Iſrael, *and his Redeemer, the Lord of Hoſts, I am the firſt, and I am the laſt, and beſides me there is no God; Is there a God beſides me? Yea there is no God, I know not any*; In which alſo we may manifeſt that a plurality of Perſons is included and expreſſed. And although there be no more abſolute and ſacred truth than this, *that God is one*; yet it may be evinced, that it is no where mentioned in the Scripture, but that either in the words themſelves, or the context of the place, a *plurality of perſons* in that one ſence is intimated.

Secondly, It is propoſed as the object of our Faith, *that the Father is God.* And herein as is pretended there is alſo an agreement, between us, and thoſe who oppoſe the Doctrine of the Trinity. But there is a miſtake in this matter. Their *hypotheſis* as they call it, or indeed preſumptuous errour, calls all the conceptions that

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are given us concerning God in the Scripture, into diſorder and confuſion. For the Father, as he whom we worſhip, is often called ſo, only with reference unto his Son; as the *Son* is ſo, with reference to the Father. He is the *only begotten of the Father*, John 1. 14. But now, if this *Son* had no *præexiſtence* in his Divine nature before he was born of the Virgin, there was no *God the Father* ſeventeen hundred years ago, becauſe there was no Son. And on this ground did the *Marcionites* of old, plainly deny the *Father* whom under the New Teſtament we Worſhip, to be the God of the Old Teſtament, who made the World and was Wo-ſhipped from the foundation of it. For it ſeems to follow, that he whom we worſhip being the *Father*, and on this ſuppoſition that the Son had no *præexiſtence* unto his incarnation, he was not the *Father* under the Old Teſtament, he is ſome other from him that was ſo revealed: I know the *folly* of that inference; yet how

how on this opinion of the *ſole exiſtence* of the Son in *time*, Men can prove the *Father* to *be God*, let others determine. *He who abideth in the doctrine of Chriſt, he hath both the Father and the Son, but whoſoever tranſgreſſeth and abideth not in the Doctrine of Chriſt, he hath not God*, 2 John 9. Whoever denyes Chriſt the Son, as the Son, that is the eternal Son of God, he loſes the Father alſo, and the true God; *he hath not God.* For that God which is not the Father, and which ever was, and was not the Father, is not the *true God.* Hence many of the *Fathers*, even of the firſt Writers of the Church, were forced unto great pains in the confirmation of this truth, *that the Father of Jeſus Chriſt* was he who made the World, gave the Law, ſpake by the Prophets, and was the Author of the Old Teſtament; and that againſt Men who profeſſed themſelves to be Chriſtians. And this bruitiſh apprehenſion of theirs, aroſe from no other

other principle but this, that the Son had only a temporal Exiſtence, and was not the Eternal Son of God.

But that I may not in this brief diſcourſe digreſs unto other Controverſies than what lyes directly before us, and ſeeing the Adverſaries of the truth we contend for, do, in words at leaſt, grant that the Father of our Lord Jeſus Chriſt is the true God, or the only true God; I ſhall not further ſhew the inconſiſtency of their *hypotheſis* with this confeſſion; But take it for granted, that to us *there is one God the Father*, 1 *Cor.* 8. 6. See *John* 17. 3. So that he who is not the Father, who was not ſo from Eternity, whoſe paternity is not equally coexiſtent unto his Deity, is no God unto us.

Thirdly, It is aſſerted and believed by the Church that *Jeſus Chriſt is God*; the *Eternal Son of God*; that is, He is propoſed, declared and revealed unto us in the Scripture, to be God,

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that is to be ſerved, worſhipped, believed in, obeyed as God, upon the account of his own *Divine excellencies*. And whereas we believe and know that he was *Man*, that he was born, lived, and dyed as a Man, it is declared that he is *God alſo*; and that as God, he did preexiſt *in the form of God* before his *Incarnation*, which was effected by voluntary actings of his own; which could not be without a preexiſtence in another nature. This is propoſed unto us to be believed upon Divine Teſtimony, and by Divine Revelation. And the ſole enquiry in this matter is, whether this be propoſed in the Scripture as an Object of Faith, and that which is indiſpenſibly neceſſary for us to believe. Let us then nakedly attend unto what the Scripture aſſerts in this matter, and that in the order of the Books of it in ſome particular inſtances which at preſent occurr to mind; as theſe that follow,

Pſalm 45. 6. *Thy Throne O God is*

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for ever and ever, applyed unto Chriſt, Heb. 1. 8. *But unto thy Son he ſaith, thy Throne O God is for ever and ever.*

Pſalm 68. 17, 18, 19. *The Chariots of God are twenty thouſand, even thouſands of Angels, the Lord is among them as in* Sinai *in the holy place; thou haſt aſcended on high, thou haſt lead Captivity Captive, thou haſt received gifts for Men, yea, for the Rebellious alſo, that the Lord God may dwell among them*, applyed unto the Son, Epheſ. 4. 8. *Wherefore he ſaith, when he aſcended up on high, he led Captivity captive, and gave gifts unto Men. Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the Earth; He that deſcended is the ſame alſo that aſcended up far above all Heavens, that he might fill all things.*

Pſalm 110. 1. *The Lord ſaid unto my Lord, ſit thou at my right hand*; applyed unto Chriſt by himſelf, *Mat.* 22. 44.

Pſalm

Pſalm 102. 15, 16, 17. *Of old thou haſt laid the foundation of the Earth and the Heavens are the work of thy hands; they ſhall periſh but thou ſhalt endure, yea, all of them ſhall wax old like a garment, as a veſture ſhalt thou change them, and they ſhall be changed, but thou art the ſame, and thy years ſhall have no end.* Declared by the Apoſtle to be meant of the Son, *Heb.* 1. 10.

Prov. 8. 22. to the 31. *The Lord poſſeſt Me in the beginning of his wayes; before his works of old: I was ſet up from everlaſting, in the beginning or ever the Earth was, when there were no depths, I was brought forth when there were no Fountains abounding with waters, before the Mountains were ſetled, before the Hills was I brought forth; while as yet he had not made the Earth, nor the Fields, nor the higheſt part of the duſt of the World; When he prepared the Heavens I was there; when he ſet a compaſs upon the face of the Earth, when he eſtabliſhed the clouds above, and*

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the fountains of the deep; when he gave to the Sea his decree that the waters ſhould not paſs his commandment; when he appointed the foundations of the Earth; then I was by him as one brought up with him, and I was daily his delight, rejoycing alwayes before him; rejoycing in the habitable parts of his Earth, and my delights were with the Sons of Men.

Iſa. 6. 1, 2, 3. *I ſaw alſo the Lord ſitting upon a Throne, high and liſted up and his train filled the Temple; above it ſtood the Seraphims, each one had ſix wings, with twain he covered his face, with twain he covered his feet, and with twain he did flye: and one cryed unto another and ſaid, Holy, Holy, Holy is the Lord of Hoſts, the whole earth is full of his Glory.* applyed unto the Son, *John* 12. 41, 42.

Iſa. 8. 13, 14. *Sanctifie the Lord of Hoſts himſelf, and let him be your dread; let him be your fear, and he ſhall be for a Sanctuary, but for a ſtone of ſtumbling*

ſtumbling, and for a rock of offence to both the Houſes of Iſrael, *for a gin and for a ſnare to the Inhabitants of Jeruſalem*, applyed unto the *Son*, Luk. 2.34. Rom. 9.33. 1 Pet. 2.8.

Iſa. 9.6. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his ſhoulders; and his name ſhall be called wonderful, Counſellor, the mighty God, the Everlaſting Father, the Prince of Peace; of the increaſe of his Government and peace there ſhall be no end.*

Jer. 23. 5, 6. *Behold the day is come ſaith the Lord that I will raiſe unto* David *a righteous branch, and this is his name whereby he ſhall be called, Jehovah our Righteouſneſs.*

Hoſ. 12.3,4,5. *He took his Brother by the heel in the womb, and by his ſtrength he had power with God; yea, he had power over the Angel and prevailed, he wept and made ſupplications unto him; he found him in* Bethel, *and there he ſpake with us, even the Lord God*

God of Hoſts, the Lord is his memorial.

Zach. 2. 8, 9. *For thus ſaith the Lord of Hoſts, after the glory hath he ſent me unto the Nations which ſpoiled ye, and ye ſhall know that the Lord of Hoſts hath ſent Me.*

Mat. 16. 16. *Thou art Chriſt the Son of the living God.* Luk. 1. 35. *The Holy Ghoſt ſhall come upon thee, the power of the moſt High ſhall overſhaddow thee, therefore alſo ſhall that Holy thing which ſhall be born of thee, be called the Son of God.*

John 1. 1, 2, 3. *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God; all things were made by him; and without him was not any thing made that was made.*

Ver. 14. *And we beheld his Glory, the Glory as of the only begotten of the Father.*

John 3. 3. *And no Man hath aſcended up to Heaven, but he that*

came

came down from Heaven, even the Son of man which is in Heaven.

John 8. 56, 57, 58. *Then ſaid the Jews unto him, thou art not fifty years old, and haſt thou ſeen* Abraham? *Jeſus ſaith unto them, verily, I ſay unto you, before* Abraham *was, I am.*

John 10. 30. *I and my Father are one.*

John 17. 3. *And now O Father glorifie thou me with thine own ſelf, with the glory which I had with thee before the World was.*

John 20. 28. *And* Thomas *anſwered and ſaid unto him, my Lord and my God.*

Acts 20. 28. *Feed the Church of God which he hath purchaſed with his own blood.*

Rom. 1. 3, 4. *Concerning his Son Jeſus our Lord, which was made of the ſeed of* David *according to the fleſh, and declared to be the Son of God with power, according to the Spirit of holineſs, by the reſurrection from the dead.*

Rom. 9. 5. *Of whom as concerning*

the

the flesh Christ came; who is over all, God blessed for ever. Amen.

Rom. 14. 10, 11, 12. *For we shall all stand before the judgement seat of Christ; as it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* So then every one of us, shall give an account of himself to God.

1 Cor. 8. 6. *And one Lord Jesus, by whom are all things, and we by him.*

1 Cor. 10. 9. *Neither let us also tempt Christ as some of them also tempted, and were destroyed of Serpents*; compared with, *Numb.* 21. 6.

Phil. 2. 5, 6. *Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.*

Col. 1. 15, 16, 17. *Who is the Image of the invisible God, the first-born of every Creature; for by him were all things created, that are in Heaven, and that are in Earth, Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers,*

all things were created by him and for him, and he is before all things, and by him all things consist.

1 Tim. 3. 16. *Without Controversie great is the Mysterie of godliness, God was manifested in the flesh.*

Tit. 2. 13. *Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ, who gave himself for us.*

Hebrewes the first throughout.

Chap. 3. 4. *For every house is builded by some man, but he that built all things is God.*

1 Pet. 1. 11. *Searching what, or what manner of time the Spirit of Christ which was in them did signifie.*

Chap. 3. 18, 19. *But Christ also hath once suffered for sinners, being put to death in the flesh, but quickned by the Spirit; by which also he went and preached unto the Spirits in Prison which sometimes were disobedient, when once the long suffering of God waited in the dayes of* Noah.

1 John 3. 16. *Hereby we perceive the Love,*

Love of God, becauſe he laid down his life for us.

Chap. 5. 20. *And we are in him that is true, even in his Son Jeſus Chriſt, this is the true God and Eternal life.*

Rev. 1. 8. *I am Alpha, and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.*

Ver. 11. *I am Alpha and Omega, the firſt and the laſt, and what thou ſeeſt, write in a Book: and I turned to ſee the voice that ſpake with me; and being turned, I ſaw ſeven Golden Candleſticks, and in the midſt of the ſeven Candleſticks, one like unto the Son of Man.*

Ver. 17. *And when I ſaw him, I fell at his feet as dead; and he laid his right hand upon me, ſaying unto me, fear not, I am the Firſt and the Laſt.*

Chap. 2. 23. *I am he which ſearcheth the reins and hearts, and will give unto every one of you according to your works.*

Theſe are *ſome* of the places wherein the *truth* under conſideration is

revealed and declared; ſome of the *Divine Teſtimonies* whereby it is confirmed, and eſtabliſhed; which I have not at preſent enquired after, but ſuddenly repeated as they came to mind. Many *more* of the like nature and importance may be added unto them; and ſhall be ſo as occaſion doth require.

Let now any one who owns the Scripture to be the Word of God, to contain an infallible Revelation of the things propoſed in it to be believed, and who hath any conſcience exerciſed towards God for the receiving and ſubmitting unto what he declares and reveals, take a view of theſe Teſtimonies, and conſider whether they do not ſufficiently propoſe this *Object* of our faith. Shall a few poor trifling *Sophiſms*, whoſe terms are ſcarcely underſtood, by the moſt that amongſt us make uſe of them, according as they have found them framed by others, be thought meet to be ſet up in oppoſition unto

theſe

theſe *multiplyed Teſtimonies* of the Holy Ghoſt, and to caſt the Truth confirmed by them down from its credit and reputation in the conſciences of men. For my part, I do not ſee in any thing, but that the Teſtimonies given to the *Godhead of Chriſt*, the Eternal Son of God, are every way as clear and unqueſtionable, as thoſe are, which teſtifie to the Being of God, or that there is any God at all. Were men acquainted with the Scriptures as they ought to be, and as the moſt, conſidering the means and advantages they have had, might have been, did they ponder and believe on what they read, or had any tenderneſs in their conſciences as to that Reverence, Obedience, and Subjection of ſoul, which God requires unto his Word, it were utterly impoſſible that their faith in this matter ſhould ever in the leaſt be ſhaken, by a few *lewd Sophiſms*, or *loud clamours* of men deſtitute of the truth, and of the Spirit of it.

That we may now improve theſe *Teſtimonies* unto the end under deſign, as the nature of this brief diſcourſe will bear, I ſhall firſt remove the general Anſwers which the *Socinians* give unto them; and then manifeſt farther, how incontrolable they are, by giving an inſtance in the frivolous exceptions of the ſame Perſons to *One* of them in particular. And we are ready, God aſſiſting, to maintain, that there is not any one of them, which doth not give a ſufficient ground for faith to reſt on in this matter concerning the Deity of Chriſt; and that againſt all the *Socinians* in the world.

They ſay therefore commonly, that we prove not by theſe teſtimonies what is by them denyed. For they acknowledge *Chriſt to be God*, and that becauſe he is exalted unto that Glory and Authority that all creatures are put into ſubjection unto him; and all both men and Angels are commanded to worſhip

and

and adore him. So that he is God by *Office*, though he be not God by nature. He is God, but he is not the *moſt high God.* And this laſt expreſſion they have almoſt continually in their mouths. *He is not the moſt high God.* And commonly with great contempt and ſcorn they are ready to reproach them who have ſolidly confirmed the Doctrine of the Deity of Chriſt, as *ignorant of the ſtate of controverſie*, in that they have not proved him to be the *moſt high God*, in ſubordination unto whom, they acknowledge *Chriſt to be God*, and that he ought to be worſhipped with Divine and Religious worſhip.

But there cannot be any thing more empty and vain than theſe pretences. And beſides they accumulate in them, their former *Errors*, with the addition of new ones. For,

Firſt, The name of the *moſt high God*, is firſt aſcribed unto God in *Gen.* 49. 18, 19, 22. denoting his *Soveraignty*

veraignty and *Dominion.* Now, as other Attributes of God, it is not *diſtinctive* of the ſubject, but only *deſcriptive* of it. So are all other Excellencies of the nature of God. It doth not intimate that there are other Gods, only he is the *moſt high*, or one over them all, but only that the true God, is *moſt high*, that is indued with Soveraign Power, Dominion and Authority over all. To ſay then, that Chriſt indeed is God, but not the *moſt high God*, is all one as to ſay he is God, but not the moſt *holy God*, or not the *true God.* And ſo they have brought their Chriſt into the number of falſe Gods, whilſt they deny the true Chriſt who in his divine nature, is *over all God bleſſed for ever*, Rom. 9. 5. A phraſe of ſpeech, perfectly expreſſing this Attribute, of the *moſt high God.*

Secondly, This Anſwer is ſuited only unto thoſe teſtimonies which expreſs the *name of God* with a correponding Power and Authority unto that

that name. For in reference unto theſe alone can it be pleaded with any pretence of reaſon, that he is a God by Office; though that alſo be done very Futilouſly and impertinently. But moſt of the *Teſtimonies* produc d, ſpeak directly unto his *divine Excellencies*, and properties, which belong unto his nature neceſſarily and abſolutely. That he is *Eternal*, *Omnipotent*, *Immenſe*, *Omniſcient*, Infinitely wiſe, and that he is, and worketh and produceth Effects ſuitable unto all theſe properties, and ſuch as nothing but they can enable him for, is abundantly proved by the foregoing Teſtimonies. Now all theſe concern a *divine nature*, a natural Eſſence, a *Godhead*, and not ſuch power or authority as a man may be exalted unto. Yea, the aſcribing any of them to ſuch a one, implyes the higheſt contradiction expreſſible.

Thirdly, This God in Authority and Office, and not by nature, that ſhould be the Object of Divine Wor-

ſhip, is a new abomination. For they are divine, *eſſential excellencies* that are the *formal Reaſon* and *Object* of Worſhip Religious and divine. And to aſcribe it unto any one, that is *not God by nature*, is Idolatry. By makeing therefore their Chriſt ſuch a God as they deſcribe, they bring him under the ſevere commination of the true God, Jer. 10. 11. *The Gods that have not made the Heavens and the Earth, even they ſhall periſh from the Earth, and from under theſe Heavens.* That Chriſt they worſhip, they ſay is a God; but they deny that he is *that God that made the Heavens and the Earth:* and ſo leave him expoſed to the threatnings of him, who will accompliſh it to the uttermoſt.

Some other general exceptions ſometimes they make uſe of, which the Reader may free himſelf from the entanglement of, if he do but heed theſe enſuing Rules.

1. Diſtinction of perſons, (of which afterwards) it being in an infinite

finite ſubſtance, doth no way prove a difference of *Eſſence* between the Father and the Son. Wherefore Chriſt as the Son, is ſaid to be *Another* from the Father, or *God*, ſpoken perſonally of the Father, it argues not in the leaſt that he is not partaker of the ſame nature with him. That in one Eſſence, there can be but one perſon, may be true where the ſubſtance is finite and limited, but hath no place in that which is infinite.

2. Diſtinction and Inequality in reſpect of *Office* in Chriſt, doth not in the leaſt take away his equality and ſameneſs with the Father, in reſpect of *nature* and Eſſence, *Phil.* 2. 7, 8. A Son, of the ſame nature with his Father, and therein *Equal* to him, may in *Office* be his inferiour, his ſubject.

Thirdly, The *Advancement* and exaltation of Chriſt as *Mediator* to any dignity whatever, upon, or in reference to the work of our Redemption,

tion and ſalvation, is not at all inconſiſtent with the eſſential Honour, Dignity, and Worth which he hath in himſelf as God bleſſed for ever. Though he humbled himſelf and was exalted in *Office*, yet in *Nature* he was one and the ſame, he changed not.

Fourthly, The Scriptures aſſerting the *Humanity* of Chriſt with the concerments thereof, as his birth, life, and death, do no more thereby deny his *Deity*, than by aſſerting his Deity with the eſſential properties thereof, they deny his humanity.

Fifthly, God working in and by Chriſt as he was Mediator, denotes the Fathers Soveraign Appointment of the things mentioned to be done, not his *immediate efficiency* in the doing of the things themſelves.

Theſe Rules are propoſed a little before their due place in the *Method* which we purſue. But I thought meet to interpoſe them here, as containing a ſufficient ground for the reſolution and anſwering of all the

Sophiſms

Sophiſms and Objections which the Adverſaries uſe in this cauſe.

From the *cloud of witneſſes* before produced, every one whereof is ſingly ſufficient to evert the *Socinian Infidelity*; I ſhall in *one* of them give an inſtance both of the clearneſs of the Evidence, and the weakneſs of the exceptions which are wont to put in againſt them as was promiſed. And this is, John 1. 1, 2, 3. *In the Beginning was the Word, and the Word was with God, and the Word was God, the ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made.*

By the *Word*, here, or ὁ λόγος, on what account ſoever he be ſo called, either as being the Eternal Word and wiſdom of the Father, or as the great Revealer of the Will of God unto us, Jeſus Chriſt the Son of God is intended. This is on all hands acknowledged, and the context will admit of no hæſitation about it. For of this

Word,

Word, it is ſaid, that *he came into the World*, v. 10. *was rejected by his own*, v. 11. *was made fleſh and dwelt amongſt us whoſe glory was the glory of the only begotten Son of the Father*, v. 14. *called expreſly Jeſus Chriſt*, v. 17. *the only begotten Son of the Father*, v. 18. The ſubject then treated of is here agreed upon. And it is no leſs evident that it is the deſign of the Apoſtle to declare both who, and what he was of whom he treateth. Here then, if any where, we may learn what we are to believe concerning the perſon of Chriſt; which alſo we may certainly do, if our minds are not perverted through prejudice, *whereby the God of this world doth blind the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt who is the image of God, ſhould ſhine unto them*, 2 Cor. 4. 4. Of this Word then, this Son of God it is affirmed *that he was in the beginning*. And this Word if it doth not abſolutely and formally expreſs *Eternity*, yet it doth

a *preexiſtence* unto the whole Creation which amounts to the ſame. For nothing can preexiſt unto all Creatures but in the *nature* of God which is *eternal*; unleſs we ſhall ſuppoſe a *creature* before the Creation of any. But what is meant by this expreſſion, the Scripture doth elſewhere declare. Prov. 8. 23. *I was ſet up from everlaſting before the beginning, or ever the earth was*, John 17. 5. *Glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was.* Both which places as they explain this phraſe, ſo alſo do they undeniably teſtifie unto the *Eternal preexiſtence* of Chriſt the Son of God. And in this caſe we prevail againſt our Adverſaries, if we prove any *preexiſtence* of Chriſt unto his Incarnation, which as they abſolutely deny, ſo to grant it, would overthrow their whole hereſie in this matter. And therefore they know that the teſtimony of our Saviour concerning himſelf, if underſtood in a proper intelligible

telligible ſenſe, is perfectly deſtructive of their pretenſions. John 8. 58. *Before* Abraham *was*, *I am*. For although there be no proper ſenſe in the words but a groſs equivocation, if the Exiſtence of Chriſt before *Abraham* was born be not aſſerted in them, ſeeing he ſpake in Anſwer to that objection of the *Jews*, that He was *not yet fifty years old, and ſo could not have ſeen* Abraham, nor *Abraham* him; and the Jews that were preſent underſtood well enough that he aſſerted a *divine preexiſtence* unto his being born ſo long ago, as that hereon, after their manner, they took up *ſtones* to *ſtone him*, as ſuppoſing him to have blaſphemed in aſſerting his *Deity* as others now do in the denying of it; yet *they* ſeeing how fatal this *præ-exiſtence*, though not here abſolutely aſſerted to be *eternal*, would be to their cauſe, they contend that the meaning of the words, is, that *Chriſt was to be the light of the world before* Abraham *was made the Father of many Nations*. An interpretation

terpretation ſo abſurd and ſottiſh, as never any man not infatuated by the God of this world could once admit and give countenance unto.

But *in the Beginning*, as abſolutely uſed, is the ſame with From Everlaſting, as it is expounded, *Prov.* 8. 23. and denoteth an eternal exiſtence, which is here affirmed of the Word the Son of God. But let the Word *beginning*, be reſtrained unto the *ſubject matter* treated of which is the Creation of all things, and the præexiſtence of Chriſt in his divine nature unto the Creation of all things is plainly revealed and inevitably aſſerted. And indeed, not only the Word, but the diſcourſe of theſe verſes, doth plainly relate unto, and is expoſitory of the firſt verſe in the Bible, Gen. 1. 1. *In the beginning God created Heaven and Earth.* There it is aſſerted that in the beginning God created all things, here, that the Word was in the beginning and made all things. This then is the leaſt that we have obtained from

from this firſt word of our Teſtimony; namely, that the Word or Son of God had a *perſonal præexiſtence unto the whole Creation.* In what nature this muſt be, let theſe men of Reaſon ſatisfie themſelves, who know that Creator and Creatures, take up the whole nature of Beings; one of them he muſt be; and it may be well ſuppoſed that he was not a Creature before the Creation of any.

But, Secondly, Where, or with whom, was this Word in the beginning? it *was* ſaith the Holy Ghoſt, *with God.* There being no creature then exiſting, he could be no where but with God; that is, the Father as it is expreſſed in one of the teſtimonies before going, Prov. 8. 22. *The Lord poſſeſt me in the beginning of his wayes before his works of old*; ver. 30. *Then was I by him as one brought up with him, and I was daily his delight, rejoycing alwayes before him*; that is, in the *beginning*, this Word or Wiſdom of God *was with God.*

And

And this is the ſame, which our Lord Jeſus aſſerts concerning himſelf, John 3. 13. *And no man*, ſaith he, *hath aſcended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven.* And ſo in other places. He affirms his being in Heaven, that is, with God, at the ſame time when he was in the earth; whereby He declares the immenſity of his Nature, and the diſtinction of his perſon; and his *coming down* from Heaven before he was Incarnate on the earth, declaring his preexiſtence; by both manifeſting the meaning of this Expreſſion, that in the beginning he was with God. But hereunto they have invented a notable evaſion. For although they know not well what to make of the laſt clauſe of the words, that ſay, *then he was in Heaven* when he ſpake on Earth; *the Son of man which is in Heaven*, anſwerable to the deſcription of Gods Immenſity, *do not I fill Heaven and Earth ſaith the Lord*, Jer. 23. 27. But ſay, that

that he was there, *by Heavenly meditation* as another man may be; yet they give a very clear Anſwer to what muſt of neceſſity be included in his *deſcending from Heaven*, namely his preexiſtence to his Incarnation. For they tell us, that before his publick Miniſtry, he was in his humane nature, (which is all they allow unto him) *taken up into Heaven*, and there taught the Goſpel; as the great Impoſtor *Mahomet* pretended he was taught his Alcoran; If you ask them, who told them ſo, they cannot tell; but they can tell when it was; namely, when he was led by the ſpirit into the Wilderneſs for forty days after his baptiſm. But yet this inſtance is ſubject to another miſadventure; in that one of the *Evangeliſts* plainly affirms that he was *thoſe forty days in the Wilderneſs with the wild beaſts*, Mark 17. 13. And ſo ſurely not in *Heaven* in the ſame nature by his bodily preſence *with God and his holy Angels*.

And

And let me add this by the way that the Interpretation of this place, *Joh.* 1. 1. to be mentioned afterwards; and thoſe of the two places before mentioned, *John* 8. 58. chap. 3. 31. *Fauſtus Socinus* learned out of his Uncle *Lælius* papers as he confeſſeth; and doth more than intimate that he believed he had them as it were by Revelation; and it may be ſo; they are indeed ſo forced, abſurd, and irrational, that no man could ever fix upon them by any reaſonable Inveſtigation. But the Author of this Revelation, if we may judge of the Parent by the Child, could be no other but the ſpirit of Error and darkneſs. I ſuppoſe therefore that notwithſtanding theſe exceptions, Chriſtians will believe, *that in the beginning the word was with God*; that is, that the Son was with the Father, as is frequently elſewhere declared.

But *who* was this *Word?* ſaith the Apoſtle, *He was God.* He was ſo *with God*, that is the Father, as that he himſelf

himſelf was *God alſo.* God, in that the notion of God, which both nature, and the Scripture doth repreſent. Not a God by Office, one exalted to that dignity, (which cannot well be pretended before the Creation of the world) but as *Thomas* confeſſed him, *our Lord and our God*, John 20. 28. Or as *Paul* expreſſes it; *over all God bleſſed for ever*; or the *moſt high God*, which theſe men love to deny. Let not the infidelity of men excited by the craft and malice of Satan ſeek for blind occaſions, and this matter is determined; if the Word and Teſtimony of God be able to umpire a difference amongſt the Children of men. Here is the ſum of our Creed in this matter; *In the beginning the Word was God*; and ſo continues unto Eternity; being Alpha and Omega, the firſt and the laſt, the Lord God Almighty.

And to ſhew that he was ſo God in the beginning, as that he was diſtinct, *one*, in ſome thing from God the Father, by whom afterwards he was ſent into

into the world, he adds, *ver.* 2. the *ſame was in the beginning with God.* Farther alſo to evince what he hath aſſerted, and revealed for us to believe, the Holy Ghoſt adds, both as a firm declaration of his *Eternal Deity*; and alſo his immediate care of the world (which how he variouſly exerciſed both in a way of providence, and grace, he afterwards declares) *verſe* 3. *All things were made by him.* He was ſo in the *beginning*, before all things, as that he *made* them all. And that it may not be ſuppoſed, that the *All* that he is ſaid to *make*, or *create*, was to be limited unto any certain ſort of things, he adds, *that without him nothing was made that was made*; which gives the firſt Aſſertion an abſolute *univerſality* as to its ſubject.

And this he farther deſcribes, v. 10. *He was in the world, and the world was made by him. The world that was made*, hath an uſual diſtribution in the Scripture, into the *Heavens and the*

the Earth, and all things contained in them; as Acts 4. 24. *Lord thou art God which haſt made Heaven and Earth and the Sea, and all that in them is*; that is the world, the making whereof is expreſly aſſigned unto the Son, Heb. 1. 10. *Thou Lord in the beginning, haſt laid the foundation of the Earth, and the Heavens are the works of thine hands.* And the Apoſtle *Paul* to ſecure our underſtandings in this matter, inſtanceth in the moſt noble parts of the creation, and which if any might ſeem to be excepted from being made by him, Col. 1. 16. *For by him were all things created that are in Heaven, and that are in Earth viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him.* The *Socinians* ſay indeed, that he made *Angels* to be *Thrones* and *Principalities*; that is, he gave them their *Order*, but not their *Being*; which is expreſly contrary to the words of the Text; ſo that a

man knows not well what to ſay to theſe perſons, who at their pleaſure caſt off the authority of God in his word: *By him were all things created, that are in Heaven, and that are in Earth.*

What now can be required to ſecure our faith in this matter? In what words poſſible, could a divine Revelation of the Eternal Power and Godhead of the Son of God, be made more plain and clear unto the Sons of men? Or how could the truth of any thing more evidently be repreſented unto their minds? If we underſtand not the mind of God, and Intention of the Holy Ghoſt in this matter, we may utterly deſpair ever to come to an acquaintance with any thing that God reveals unto us; or indeed with any thing elſe that is expreſſed, or is to be expreſſed by words. It is directly ſaid that the Word, that is Chriſt, as is acknowledged by all, *was with God*, diſtinct from him, and *was God*, one with

him; that he was ſo in the *beginning*, before the Creation; that he *made all things*, the world, all things in Heaven and in Earth; and if he be not God, who is? The ſumm is, All the waies whereby we may know God, are his Name, his Properties, and his works. But they are all here aſcribed by the Holy Ghoſt to the Son, to the Word; and he therefore is God, or we know neither who, nor what God is.

But ſay the *Socinians*, theſe things are quite otherwiſe, and the words have another ſenſe in them than you imagine. What is it I pray? we bring none to them, we impoſe no ſenſe upon them; we ſtrain not any word in them, from, beſides, or beyond its native, genuine ſignification, its conſtant application in the Scripture, and common uſe amongſt men. What then is this *latent ſenſe* that is intended, and is diſcoverable only by themſelves? let us hear them coyning and ſtamping this ſenſe of theirs.

Firſt,

First, They ſay that by *in the begining*, is not meant of the *beginning of all things*, or the creation of them; but the *beginning of the preaching of the Goſpel*. But why ſo I pray? Where ever theſe words are elſe uſed in the Scripture, they denote the *beginning of all things*, or Eternity abſolutely, or an Exiſtence preceding their creation. *In the beginning God created Heaven and Earth*, Gen. 1. 1. *I was ſet up from everlaſting from the begining ere ever the earth was*, Prov. 8. 23. *Thou Lord in the beginning haſt laid the foundations of the Earth*, Heb. 1. 10. And beſides, theſe words are never uſed *abſolutely* any where for the *beginning of the Goſpel*. There is mention made indeed of the *beginning* of *the Goſpel of Jeſus Chriſt*, Mark 1. 1. which is referred to the preaching of *John Baptiſt*. But in the *beginning* abſolutely, is never ſo uſed or applied. And they muſt meet with men of no ſmall inclination unto them, who will upon their deſire in

a matter of so great importance, forego the sense of words, which is natural and proper, fixed by its constant use in the Scripture, when applyed in the same kind; for that which is forced, and strained, and not once *exemplified* in the whole book of God. But the words they say are to be restrained to the *subject matter* treated of. Well, what is that subject matter? the *new creation by the Preaching of the Gospel.* But this is plainly false; nor will the words allow any such sense; nor the context: nor is any thing offered to give evidence unto this corrupt perverting of the words, unless it be a farther perverting of other testimonies, no less clear than this.

For what is according to this *Interpretation* the meaning of those words, *in the beginning was the Word?* that is, *when John Baptist preached*, and said, *this is the Lamb of God*, which was signally the beginning of the Gospel, then *he was.* That

is,

is, *he was when he was*, no doubt of it. And is not this a notable way of interpreting of Scripture, which theſe great pretenders to a Dictatorſhip in Reaſon, indeed *Huckſters* in *Sophiſtry*, do make uſe of? But to go on with them in this ſuppoſition; how was he then with God, *the Word was with God.* That is, ſay they, *he was then known only to God*, before *John Baptiſt preached him in the beginning.* But what ſhall compell us to admit of this *uncouth ſenſe* and Expoſition. *He was with God*, that is, he was known to God alone. What is their ſingular herein, concerning how many things may the ſame be affirmed? Beſides, it is *abſolutely falſe.* He was known to the *Angel Gabriel* who came to his Mother with the Meſſage of his *Incarnation*, *Luke* 1. 35. He was known to the *two Angels* which appeared to the *Shepherds* upon his birth, *Luke* 2. To all the *Heavenly Hoſt* aſſembled to give praiſe and glory to God on the Account of his

Nativity, as thoſe who came to worſhip him, and to pay him the homage due unto him, *Luke* 2. 10, 13, 14. He was known to *his Mother*, the *Bleſſed Virgin*; and to *Joſeph*; and *Zachariah*; and to *Elizabeth*; to *Simeon* and *Anna*, to *John Baptiſt*; and probably to many more to whom *Simeon* and *Anna* ſpake of him, *Luke* 2. 38. So that the ſenſe pretended to be wrung out and extorted from theſe words, againſt their proper meaning and intendment, is indeed *falſe* and frivolous, and belongs not at all unto them.

But let this paſs. What ſhall we ſay to the next words, *And the word was God.* Give us leave without diſturbance from you, but to believe this expreſſion which comprizeth a Revelation of God propoſed to us on purpoſe that we ſhould believe it, and there will be, as was ſaid, an end of this difference and debate. Yea, but ſay they, theſe words have *another ſenſe* alſo. Strange! they ſeem

to

to be ſo plain and poſitive, that it is impoſſible any other ſenſe ſhould be fixed on them, but only this, that the Word was in the beginning, and was God, and therefore is ſo ſtill, unleſs he who is once God can ceaſe ſo to be. But the meaning is; that afterwards, *God exalted him and made him God, as to Rule, Authority and Power.* This *making of him God*, is an expreſſion very offenſive to the ears of all ſober Chriſtians, and was therefore before exploded. And theſe things here, as all other figments, hang together like a rope of ſands. *In the beginning of the Goſpel he was God, before any knew him but only God.* That is, after he had preached the Goſpel, and dyed, and roſe again, and was exalted at the right hand of God, he was made God, and that not properly, which is abſolutely impoſſible, but in an improper ſenſe. How prove they then this perverſe *non-ſenſe* to be the ſenſe of theſe plain words. They ſay it muſt needs be

ſo. Let them believe them who are willing to periſh with them.

Thus far then we have their ſenſe; *In the beginning*, that is, *about ſixteen or ſeventeen hundred years ago*; the *Word*, that is, the *Humane nature of Chriſt* before it was made fleſh, which it was in its being; was with God; that is, known to God alone; and in *the beginning*, that is afterwards, not in the Beginning, *was made God*; which is the ſumm of their Expoſition of this place.

But what ſhall we ſay, to what is affirmed concerning *his making of all things, ſo as that without him*, that is, without his making of it, nothing was made that was made; eſpecially ſeeing that theſe *all things* are expreſly ſaid to be the *world, verſ.* 10. And all things therein contained, even in *Heaven and Earth*, Col. 1. 16. An ordinary man would think that they ſhould now be taken hold of, and that there is no way of eſcape left unto them. But they have it in a readi-

neſs.

neſs. By the *all things here* are intended *all things of the Goſpel*, the preaching of it, the ſending of the Apoſtles to preach it, and to declare the Will of God; and by the *world*, is intended the world to come, or the new ſtate of things under the Goſpel. This is the ſubſtance of what is pleaded by the greateſt maſters amongſt them in this matter, and they are not aſhamed thus to plead.

And the Reader in this inſtance may eaſily diſcern what a deſperate cauſe they are engaged in, and how bold and deſperate they are in the management of it. For,

Firſt, The words are a plain Illuſtration of the *Divine Nature* of the *Word*, by his *Divine Power* and works, as the very *ſeries* of them declares. He was God, and he made all things; *for he that made all things is God*, Heb. 3. 4.

Secondly, There is no one word ſpoken concerning the *Goſpel*, nor the

Preaching of it, nor any effects of that Preaching, which the Apoſtle expreſly inſiſts upon and declares afterwards, *verſe* 14. and ſo onwards.

Thirdly, The *making of all things* here aſcribed unto the Word, was done in the *beginning*. But that *making of all things* which they intend, in erecting the Church by the Preaching of the VVord, was not done in *the beginning*, but afterwards; moſt of it as themſelves confeſs, after the Aſcenſion of Chriſt into Heaven.

Fourthly, In this gloſs what is the meaning of *all things?* only *ſome things* ſay the *Socinians*. VVhat is the meaning of *were made?* that is, *were mended?* by him, that is the *Apoſtles* principally preaching the Goſpel; and this in the beginning; *after it was paſt*; for ſo they ſay expreſly that the Principal things here intended, were effected by the Apoſtles afterwards.

I think ſince the *beginning*, place it when you will the beginning of the world,

world, or the beginning of the Gospel, there was never such an Exposition of the words of God or man contended for.

Fifthly, It is said *he made the World*, and he came into it; namely, the world which he made and the *World*, or the Inhabitants of it, knew him not. But the World they intend did know him; or the Church knew him, and acknowledged him to be the Son of God. For that was the foundation that it was built upon.

I have instanced directly in this *only testimony* to give the *Reader* a pledge of the full confirmation which may be given unto this great fundamental truth, by a due improvement of those other Testimonies, or distinct Revelations which speak no less expressly to the same purpose. And of them there is not any one, but we are ready to vindicate it, if called thereunto, from the exceptions of these men; which how bold and *Sophistical* they are,

are, we may in theſe now conſidered, alſo learn and know.

It appeareth then that there is a full ſufficient Revelation made in the Scripture of the Eternal Deity of the Son of God; and that he is ſo, as is the Father alſo. More particular teſtimonies I ſhall not at preſent inſiſt upon, referring the full diſcuſſion and vindication of theſe truths, to another ſeaſon.

We are therefore in the next place to manifeſt that the ſame, or the like teſtimony, is given unto the Deity of the Holy Spirit; that is, that he is revealed and declared in the Scripture, as the Object of our Faith, Worſhip, and Obedience on the account, and for the Reaſon of thoſe *divine Excellencies* which are the ſole Reaſon of our yielding religious worſhip unto any, or expecting from any the Reward that is promiſed unto us, or to be brought by them to the end for which we are. And herein, lyes as was ſhewed, the concernment of faith.

When

When that knows what it is to believe as on Divine Revelation, and is enabled thereby to regulate the ſoul in its preſent obedience and future expectation, ſeeing it is its nature to work by love and hope, there it reſts. Now this is done to the utmoſt ſatisfaction in the Revelation that is made of the divine Exiſtence, divine Excellencies, and divine Operations of the Spirit as ſhall be briefly manifeſted.

But before we proceed, we may in our way obſerve a great congruency of ſucceſs in thoſe who have *denyed the Deity of the Son*, and thoſe who have denyed that of the holy Spirit. For as to the Son, after ſome men began once to diſ-believe the Revelation concerning him, and would not acknowledge him to *be God and man in one perſon*, they could never ſettle nor agree, either what, or who he was, or who was his Father, or why he was the Son. Some ſaid he was a *Phantaſm* or appearance; and that he had no real ſubſiſtence in this world;

and

and that all that was done by him was an *appearance*, he himſelf being they know not what elſewhere. That proud beaſt *Paulus Samoſatenus*, whoſe *flagitious life*, contended for a preheminence in wickedneſs with his prodigious hereſies, was one of the firſt after the Jews, that poſitively contended for *his being a man* and no more, who was followed by *Photinus* and ſome others. The *Arians* perceiving the folly of this opinion, with the *odium* of it amongſt all that bare the name of Chriſtians, and that they had as good deny the whole Scripture as not grant unto him a *preexiſtence* in a *divine nature* antecedent to his Incarnation, they framed a *new Deity* which God ſhould make before the world, in all things like to himſelf, but not the ſame with him in *Eſſence* and ſubſtance; but to be ſo *like him*, that by the writings of ſome of them, ye can ſcarce know one from the other; and that this was the Son of God alſo who was afterwards Incarnate.

carnate. Others in the mean time had more monſtrous imaginations; ſome that he was an *Angel*, ſome that he was the *Sun*, ſome that he was the *Soul* of the *World*, ſome the *light within men*. Departing from their proper reſt, ſo have they hovered about, and ſo have they continued to do, until this day.

In the ſame manner it is come to paſs with them who have denyed the *Deity* of the *Holy Ghoſt*. They could never find where to ſtand or abide; but *one* hath cryed up one thing, another another. At firſt they obſerved that ſuch things were every where aſcribed unto him in the Scripture, as uncontroulably evidenced him to be an *intelligent voluntary Agent*. This they found ſo plain and evident, that they could not deny, but that he was a *perſon* or an intelligent ſubſiſtence. Wherefore ſeeing they were reſolved not to aſſent unto the Revelation of his *being God*, they made him a *created ſpirit*, chief and above all others. But

ſtill

ſtill whatever elſe he were, he was *only a Creature*. And this courſe ſome of late alſo have ſteered.

The *Socinians* on the other hand, obſerving that ſuch things are *aſſigned* and aſcribed unto him, as that if they acknowledge him to be a *perſon*, or a *ſubſtance*, they muſt upon neceſſity admit him to be God, though they ſeemed not at firſt at all agreed what to think or ſay concerning him poſitively, yet they all concurred peremptorily in denying his *perſonality*. Hereon, ſome of them ſaid he was the *Goſpel*, which others of them have confuted; ſome that he was *Chriſt*. Neither could they agree whether there was *one Holy Ghoſt* or more; whether the *ſpirit of God* and the *Good ſpirit of God*, and the *holy ſpirit*, be the ſame or no. In general now they conclude that he is *vis Dei*, or *virtus Dei*, or *efficacia Dei*; no ſubſtance, but a *quality* that may be conſidered either as being in God, and then they ſay it *is the ſpirit of God*; or as ſanctifying,

and

and conforming men unto God, and then they ſay, it is the *Holy Ghoſt*. Whether theſe things do anſwer the Revelation made in the Scripture concerning *the Eternal Spirit* of God, will be immediately manifeſted. Our *Quakers*, who have for a long ſeaſon hovered up and down like a *ſwarm of flies* with a confuſed noiſe and humming, begin now to ſettle in the opinions lately by them declared for. But what their thoughts will fall into be, concerning the Holy Ghoſt, when they ſhall be contented to ſpeak Intelligibly, and according to the uſage of other men, or the pattern of Scripture, the great rule of ſpeaking or treating about ſpiritual things, I know not; and am uncertain whether they do ſo themſelves or no. Whether he may be the *light within them*, or an infallible *afflatus* is uncertain. In the mean time, what is revealed unto us in the Scripture to be believed concerning the Holy Ghoſt, his Deity, and perſonality, may be ſeen in the enſuing teſtimonies. The

The ſumm of this Revelation is, that the Holy Spirit is an eternally divine exiſting ſubſtance, the Author of Divine operations, and the Obj ct of Divine and Religious Worſhip; that is, *over all God Bleſſed for ever*; as the enſuing teſtimonies evince. Gen. 1. 2. *The ſpirit of God moved upon the face of the waters.*

Pſalm 33. 6. *By the word of the Lord were the Heavens made, and all the Hoſt of them by the Spirit of his mouth.*

Job 26. 13. *By his Spirit he hath garniſhed the Heavens.*

Job 33. 4. *The Spirit of God hath made me.*

Pſalm 104. 30. *Thou ſendeſt forth thy Spirit; they are Created.*

Mat. 28. 19. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.*

Acts 1. 16. *That Scripture muſt needs have been fulfilled which the Holy Ghoſt by the mouth of* David *ſpake.*

Acts 5. 3. Peter *ſaid to* Ananias, *why hath*

hath Satan filled thy heart to lye to the Holy Ghoſt? Verſ. 4. *Thou haſt not lyed unto men but unto God.*

Acts 28. 25, 26. *Well ſpake the Holy Ghoſt by* Eſaias *the Prophet unto our Fathers, ſaying, go unto this people and ſay—*

1 Cor. 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.*

1 Cor. 12. 11. *All theſe worketh that one and ſelf-ſame ſpirit, dividing to every man as he will,* 2. 6. *And there are deverſities of operations, but it is the ſame God which worketh all in all.*

2 Cor. 13. 14. *The grace of the Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt be with you all.*

Acts 20. 28. *Take heed to the flock over which the Holy Ghoſt hath made you overſeers.*

Matth. 12. 31. *All manner of ſin and blaſphemy ſhall be forgiven unto men, but the Blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.*

Pſal.

Pſal. 139. 7. *Whither ſhall I go from thy Spirit?*

John 14. 26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things.*

Luke 12. 12. *The Holy Ghoſt ſhall teach you in the ſame hour what you ought to ſay.*

Acts 13. 3. *And as they miniſtred to the Lord and faſted, the Holy Ghoſt ſaid, ſeparate me* Barnabas *and* Saul *for the work whereunto I have called them.*

Verſ. 4. *So they being ſent forth by the Holy Ghoſt, departed into, &c.*

2 Pet. 1. 21. *For the Prophecy came not in old time by the will of men, but holy men of God ſpake as they were moved by the Holy Ghoſt.*

It is evident upon the firſt conſideration, that there is not any thing which we believe concerning the *Holy Ghoſt*, but that it is plainly revealed and declared in theſe teſtimonies. He is directly affirmed to be, and is called God, *Acts* 5. 3, 4.

Which

Which the *Socinians* will not ſay is by vertue of an *Exaltation* unto an Office or Authority, as they ſay of the Son; That he is an *intelligent voluntary Divine Agent*; he knoweth, he worketh as he will, which things if in their frequent repetition, they are not ſufficient to evince an *intelligent Agent*, a perſonal ſubſiſtence, that hath Being, Life and Will, we muſt confeſs that the Scripture was written on purpoſe to lead us into miſtakes and miſapprehenſions of what we are under penalty of eternal ruine rightly to apprehend and believe. It declareth alſo, that he is the Author and Worker of all ſorts of *Divine Operations* requiring Immenſity, Omnipotency, Omniſciency, and all other Divine Excellencies unto their working and effecting. Moreover, it is *revealed*, that he is peculiarly to *be believed in*; and may peculiarly be *ſinned* againſt; the great Author of all Grace in Believers, and order in the Church. This is the ſumm of what

what we believe of what is revealed in the Scripture concerning the Holy Ghoſt.

As in the conſideration of the preceding *head*, we vindicated *one Teſtimony* in particular from the exceptions of the adverſaries of the truth, ſo on this we may briefly ſumm up the *evidence* that is given us in the teſtimonies before produced, that the *Reader* may the more eaſily underſtand their intendment, and what in particular, they bear witneſſe unto.

The ſumm is, that the Holy Ghoſt is a *divine diſtinct* perſon, and neither meerly the power or vertue of God, nor any *created Spirit* whatever. This plainly appears from what is revealed concerning him. For he who is placed in the ſame *ſeries* or order with other divine perſons, without the leaſt note of difference or diſtinction from them, as to an Intereſt in perſonality, who hath the *names* proper to a divine perſon only, and is frequently

quently and directly called by them, who also hath *personal properties*, and is the voluntary Author of personal divine Operations, and the proper Object of Divine Worship, he is a *distinct divine person*. And if these things be not a sufficient evidence and demonstration of a *divine intelligent substance*, I shall, as was said before, despair to understand any thing that is expressed and declared by words. But now thus it is with the Holy Ghost according to the Revelation made concerning him in the Scripture. For,

First, He is placed in the same rank and order without any note of difference or distinction as to a distinct interest in the Divine Nature, that is, as we shall see, personality, with other Divine persons, Matth. 28. 19. *Baptizing them in the name of the Father, and the Son, and of the Holy Ghost*, 1 John 5. 7. *There be three that bear witness in Heaven, the Father, the Son, and the Spirit, and these three are one*,

1 Cor.

1 Cor. 12. 3, 4, 5, 6. *No man can ſay the Lord Jeſus Chriſt is the Lord, but by the Holy Ghoſt; now there are diverſities of gifts, but the ſame Spirit, and there are differences of adminiſtrations, but the ſame Lord; and there are diverſities of operations, but it is the ſame God which worketh all in all.* Neither doth a denyal of his divine being and diſtinct exiſtence leave any tolerable ſenſe unto theſe Expreſſions. For read the words of the firſt place from the mind of the *Socinians*, and ſee what is it can be gathered from them. *Baptizing them, in the name of the Father, and of the Son, and of the vertue or efficacy of the Father.* Can any thing be more abſonant from Faith and Reaſon, than this abſurd expreſſion? And yet is it the direct ſenſe, if it be any, that theſe men put upon the words. To joyn a *quality* with acknowledged perſons, and that in ſuch things and caſes, as wherein they are propoſed under a perſonal conſideration, is a ſtrange kind of Myſterie. And the

the like may be manifeſted concerning the other places.

Secondly, He alſo hath the *Names* proper to a divine perſon only. For he is expreſly called *God*, *Acts* 5. He who is termed the *Holy Ghoſt*, *ver.* 3. And the *Spirit of the Lord*, *verſe* 9. Is called alſo *God*, *ver.* 4. Now this is the name of a divine Perſon on one Account or other. The *Socinians* would not allow Chriſt to be called *God*, were he not a divine perſon, though not by *nature*, yet by *office and authority*. And I ſuppoſe, they will not find out an office for the *Holy Ghoſt* whereunto he might be exalted on the account whereof he might become God, ſeeing this would acknowledge him to be a *perſon* which they deny. So he is called the *Comforter*, *John* 16. 7. A *perſonal Appellation* this is alſo; and becauſe he is the *Comforter* of all Gods people, it can be the name of none but a divine perſon. In the ſame place alſo it is frequently affirmed, that he ſhall

come, that he ſhall, and *will do ſuch and ſuch things*, all of them declaring him to be a perſon.

Thirdly, He hath *perſonal properties* aſſigned unto him, as a *Will*, 1 Cor. 12. 11. *He divideth to every man ſeverally as he will*; and *underſtanding*, 1 Cor. 2. 10. *The Spirit ſearcheth all things, yea, the deep things of God.* As alſo all the actings that are aſcribed unto him are all of them ſuch, as undeniably affirm perſonal properties in their principle and Agent. For,

Fourthly, He is the *voluntary* Author of Divine operations. He of old *cheriſhed the creation*, Gen. 1. 3. *The Spirit of God moved upon the face of the waters.* He formed and *garniſhed the Heavens.* He inſpired, acted and ſpake, in and by the Prophets, Acts 28. 25, 26. *Well ſpake the Holy Ghoſt by* Iſaiah *the Prophet unto our Fathers*, 2 Pet. 1. 21. *The Prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved*

moved by the Holy Ghoſt. He regenerateth, enlightneth, ſanctifieth, comforteth, inſtructeth, leadeth, guideth, all the Diſciples of Chriſt, as the Scriptures every where teſtifie. Now all theſe are *perſonal Operations*, and cannot with any pretence of ſobriety or conſiſtency with Reaſon be conſtantly and uniformly aſſigned unto a *quality* or *vertue*. He is, as the Father and Son, God with the properties of Omniſcience and Omnipotency, of Life, Underſtanding and Will; and by theſe properties, works, acts, and produceth effects according to Wiſdom, Choice, and Power.

Fifthly, The ſame regard is had to him in Faith, Worſhip, and Obedience, as unto the other perſons of the Father and Son. For our being *baptized* into his name, is our ſolemn engagement to *believe in him*, to yield obedience to him, and to worſhip him, as it puts the ſame obligation upon us to the Father and the Son. So alſo in reference unto the Wor-

ſhip of the Church. He commands that the *Miniſters of it be ſeparated unto himſelf*, Acts 13.2. *The Holy Ghoſt ſaid, ſeparate me* Barnabas *and* Saul *for the work whereunto I have called them.* Ver. 4. *So they being ſent forth by the Holy Ghoſt departed*; which is comprehenſive of all the religious Worſhip of the Church.

And on the ſame account is he ſinned againſt, as *Acts* 5.3,4,9. For there is the ſame Reaſon of Sin and Obedience. Againſt whom a man may ſin formally and ultimately, him he is bound to *obey*, worſhip, and believe in. And this can be no quality, but God himſelf. For what may be the ſenſe of this expreſſion: *Thou haſt lyed to the efficacy of God in his operations*; Or how can we be formally obliged unto obedience to a *quality*. There muſt then an antecedent Obligation unto Faith, Truſt, and Religious Obedience be ſuppoſed as the ground of rendring a perſon capable of being guilty of ſin towards

wards any. For ſin is but a failure in Faith, Obedience or Worſhip. Theſe therefore are due unto the Holy Ghoſt; or a man could not ſin againſt him ſo ſignally and fatally as ſome are ſaid to do, in the foregoing teſtimonies.

I ſay therefore unto this part of our Cauſe, as unto the other, that unleſs we will caſt off all Reverence of God, and in a kind of *Atheiſm*, which as I ſuppoſe the prevailing wickedneſs of this Age hath not yet arrived unto, ſay that the Scriptures were written on purpoſe to deceive us, and to lead us into miſtakes about, and miſapprehenſions of what it propoſeth unto us, we muſt acknowledge the Holy Ghoſt to be a ſubſtance, a perſon, God; yet diſtinct from the Father and the Son. For to tell us, that he will come unto us, that he will be our Comforter, that he will teach us, lead us, guide us, that he ſpake of old, in and by the Prophets, that they were *moved* by him, acted

by him, that he *ſearcheth the deep things of God*, works as he will, that he appointeth to himſelf Miniſters in the Church; In a word, to declare in places innumerable, what he hath done, what he doth, what he will do, what he ſayes, and ſpeaks, how he acts, and proceeds, what his *will* is, and to warn us, that we grieve him not, ſin not againſt him, with things innumerable of the like nature, and all this while to oblige us to believe that he is not a perſon, an helper, a comforter, a ſearcher, a willer, but a quality in ſome eſpecial operations of God, or his power and vertue in them, were to *diſtract* men, not to inſtruct them, and leave them no certain concluſion but this, that there is nothing certain in the whole Book of God. And of no other tendency are theſe and the like imaginations of our Adverſaries in this matter.

But let us briefly conſider what is objected in general unto the truth we have confirmed. Firſt,

First, They ſay, the Holy Spirit is ſaid to be *given*, to be *ſent*, to be *beſtowed* on men, and to be promiſed unto them; and therefore it cannot be that he ſhould be God; for how can any of theſe things be ſpoken of God.

I anſwer, As theſe Expreſſions do not prove him to be God, nor did ever any produce them to that purpoſe, yet they undeniably prove *him* to be a perſon; or an intelligent voluntary Agent, concerning whom they are ſpoken and affirmed. For how can the power of God, or a quality as they ſpeak, be ſaid to be *ſent*, to be given, to be beſtowed on men; ſo that theſe very Expreſſions are deſtructive to their imaginations.

Secondly, He who is God equal in nature and being with the Father, may be promiſed, ſent, and given, with reſpect unto the holy diſpenſation and condeſcenſion wherein he hath undertaken the Office of being our Comforter and Sanctifier.

Thirdly, The communications, diſtributions, impartings, diviſions of the ſpirit, which they mention, as they reſpect the *Object* of them, or thoſe on whom they were, or are beſtowed, denote only works, gifts, operations and effects of the ſpirit, the rule whereof is expreſſed, 1 Cor. 12. 7. *He worketh them in whom he will, and as he will.* And whether theſe, and the like exceptions, taken from Actings and Operations, which are plainly interpreted and explained in ſundry places of Scripture, and evidently enough in the particular places where they are uſed, are ſufficient to impeach the truth of the Revelation before declared, all who have a due reverence of God, his word and truths, will eaſily underſtand and diſcern.

Theſe things being declared in the Scripture concerning the Father, the Son, and the Holy Ghoſt, it is moreover Revealed, and theſe three are one; that is, one God, joyntly to be worſhipped, feared, adored, believed in

in and obeyed, in order unto eternal life. For although this doth abſolutely and neceſſarily follow from what is declared and hath been ſpoken concerning the one God, or oneneſs of the Deity, yet for the confirmation of our faith, and that we may not by the diſtinct conſideration of the *three*, be taken off from the *one*, it is particularly declared, that theſe *three are one*, that one, the one and ſame God. But whereas, as was ſaid before, this can no otherwiſe be, the teſtimonies given thereunto are not ſo frequently multiplyed as they are unto thoſe other heads of this truth, which through the craft of Satan, and the pride of men, might be more lyable to exceptions. But yet they are clear, full, and diſtinctly ſufficient for faith to acquieſce in immediately, without any other expoſitions, interpretations, or arguments, beyond our underſtanding of the naked importance of the words. Such are they, of the Father the Son, John 10. 30. *I and*

my Father are one. Father, Son and Spirit, Joh. 5. 7. *three that bare witneſs in Heaven, Father, Son and Spirit, and theſe three are one,* Mat. 28. 19. *Baptizing them in the name of the Father, Son, and Spirit.* For if thoſe into whoſe name we are Baptized be not *one in nature,* we are by our *Baptiſm* engaged into the Service and Worſhip of more Gods than one. For as being Baptized, or ſacredly initiated into, or in the name of any one doth *Sacramentally* bind us unto a holy and Religious obedience unto him, and in all things to the avowing of him as the God whoſe we are, and whom we ſerve, as here we are in the Name of the Father, Son and Spirit, ſo if they are not one God, the Blaſphemous conſequence before mentioned muſt unavoidably be admitted; which it alſo doth upon the *Socinian* principle, who whileſt of all others they ſeem to contend moſt for one God, are indeed direct *polutheiſts,* by owning others with Religious reſpect, due

to

to God alone, which are not ſo.

Once more! it is revealed alſo, that theſe *three* are *diſtinct* among themſelves by certain peculiar *Relative properties*, if I may yet uſe theſe terms. So that they are diſtinct, living, divine, intelligent voluntary principles of operation or working, and that in, and by internal acts one towards another, and in acts that outwardly reſpect the Creation and the ſeveral parts of it. Now this diſtinction *originally* lyeth in this; that the *Father begetteth the Son*, and the *Son is begotten of the Father*; and the *Holy Spirit proceedeth from both of them*. The manner of theſe things, ſo far as they may be expreſſed unto our Edification, ſhall afterwards be ſpoken to. At preſent it ſufficeth for the ſatisfaction and confirmation of our faith, that the diſtinctions named are clearly *revealed in the Scripture*, and are propoſed to be its proper object in this matter. Pſalm 2. 7. *Thou art my Son, this*

this day have I begotten thee. Matth. 16. 16. *Thou art Chriſt, the Son of the living God.* Joh. 1. 14. *We ſaw his Glory, the glory of the only begotten of the Father.* Ver. 18. *No man hath ſeen God at any time, the only begotten Son which is in the boſome of the Father he hath revealed him.* John 5. 26. *For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.* 1 Joh. 5. 20. *The Son of God is come, and hath given us an underſtanding.* Joh. 14. 26. *But when the Comforter is come, whom I will ſend unto you from the Father even the ſpirit of truth which proceedeth from the Father, He ſhall teſtifie of me.*

Now as the nature of this diſtinction, lies in their mutual Relation one to another, ſo it is the foundation of thoſe *diſtinct actings* and operations, whereby the diſtinction it ſelf is clearly manifeſted and confirmed. And theſe actings as was ſaid, are either ſuch, as where one of them is the object of anothers actings, or ſuch as have the creature for their objects.

The

The first sort are testified unto, *Psalm* 110. 1. *John* 1. 18. *Chap.* 5. 20. *Chap.* 17. 5. 1 *Cor.* 2. 10, 11. *Prov.* 8. 21, 22. Most of which places have been before recited. They, which thus *know* each other, *love* each other, *delight* in each other, must needs be distinct; and so are they represented unto our faith. And for the other sort of actings the Scripture is full of the expressions of them; see *Gen.* 19. 24. *Zachariah* 2. 8. *Joh.* 5. 17. 1 *Cor.* 12. 7, 8, 9. 1 *Cor.* 8. 9.

Our conclusion from the whole is; that there is nothing more fully expressed in the Scripture, than this sacred truth is; that there is one God, Father, Son, and holy Ghost; which are divine, distinct, intelligent, voluntary, omnipotent principles of operation, and working, which whosoever thinks himself obliged to believe the Scripture must believe; and concerning others, in this discourse, we are not solicitous.

This is that which was first proposed; namely, to manifest what is expressly

expreſly revealed in the Scripture concerning God the Father, Son, and Holy Ghoſt; ſo as that we may duly believe in him, yield Obedience unto him, enjoy communion with him, walk in his love and fear, and ſo come at length to be bleſſed with him for evermore. Nor doth *faith* for its ſecurity, eſtabliſhment and direction, abſolutely ſtand in need of any farther Expoſition or Explanation of theſe things; or the uſe of any *terms* not conſecrated to the preſent ſervice by the Holy Ghoſt. But whereas it may be variouſly aſſaulted by the Temptations of Satan, and oppoſed by the ſubtle *ſophiſms* of men of corrupt minds; and whereas it is the duty of the Diſciples of Chriſt to grow in the knowledge of God, and our Lord and Saviour Jeſus Chriſt, by an explicit apprehenſion of the things they do believe, ſo far as they are capable of them; this Doctrine hath in all ages of the Church, been explained and taught, in and by ſuch Expreſſions,

Terms,

Terms, and Propoſitions, as farther declare what is neceſſarily included in it, or conſequent unto it; with an excluſion of ſuch things, notions, and apprehenſions, as are neither the one, nor the other. This I ſhall briefly manifeſt, and then vindicate the whole from ſome exceptions, and ſo cloſe this diſſertation.

That God is *One*, was declared and proved. Now this *Oneneſs* can reſpect nothing but the *Nature*, *Being*, *Subſtance* or *Eſſence* of God. God is one in this reſpect. Some of theſe words indeed are not uſed in the Scripture. But whereas they are of the ſame importance and ſignification, and none of them include any thing of imperfection, they are properly uſed in the declaration of the *Unity* of the God-head. There is mention in the Scripture of the *God-head* of God, Rom. 1. 20. *His Eternal power and Godhead.* And of his *Nature*, by excluding them from being objects of our Worſhip, who are *not God by nature*, Gal. 4. 8. Now this

this *natural Godhead* of God, is, his *Subſtance* or *Eſſence* with all the Holy divine Excellencies which naturally and neceſſarily appertain thereunto. Such are *Eternity*, Immenſity, Omnipotency, Life, *Infinite Holineſs*, Goodneſs, and the like. This one Nature, Subſtance or Eſſence, being the Nature, Subſtance, or Eſſence of God, as God, is the *Nature*, *Eſſence* and *Subſtance* of the *Father*, Son, and Spirit; one and the ſame abſolutely in and unto each of them. For none can be God as they are revealed to be, but by vertue of this divine Nature or Being. Herein conſiſts the *Unity of the Godhead.*

Secondly, The *diſtinction* which the Scripture reveals between Father, Son, and *Spirit*, is that whereby they are three *Hypoſtaſis*, or *Perſons*, diſtinctly ſubſiſting in the ſame divine *Eſſence* or *Being*. Now a *divine perſon*, is nothing but the *divine Eſſence upon the account of an eſpecial property, ſubſiſting in an eſpecial manner.* As in the perſon

Perſon of the Father, there is the *Divine Eſſence*, and Being, with its property of *begetting the Son*, ſubſiſting in an eſpecial manner as the Father. And becauſe this Perſon hath the whole *Divine Nature*, all the *Eſſential Properties* of that nature are in that perſon. The Wiſdom, the Underſtanding of God, the Will of God, the Immenſity of God, is in that perſon; not as that Perſon, but as the Perſon is God. The like is to be ſaid of the Perſons of the *Son* and of the Holy Ghoſt. Hereby each Perſon having the Underſtanding, the Will, and power of God, becomes a diſtinct principle of operation; and yet all their actings *ad extra* being the actings of God, they are *undivided*, and are all the works of one, of the ſelf ſame God. And theſe things do not only neceſſarily follow, but are directly included in the Revelation made concerning God, and his ſubſiſtence in the Scriptures.

There are indeed very many other things

things that *are* taught, and disputed, about this Doctrine of the *Trinity*, as the *manner* of the eternal Generation of the Son, of the Essence of the Father; of the *procession* of the Holy Ghost, and the difference of it from the *Generation* of the Son; of the *mutual in-being* of the *persons*, by reason of their unity in the same Substance or Essence; the nature of their *personal subsistence*, with respect unto the properties whereby they are mutually distinguished, all which are *true* and defensible against all the Sophisms of the Adversaries of this truth. Yet because the distinct apprehension of them, and their accurate expression, is not necessary unto faith, as it is our guide and principle in and unto Religious Worship and obedience, they need not here be insisted on. Nor are those brief Explications themselves before mentioned, so proposed as to be placed immediately in the same rank or order with the Original Revelations before insisted on, but only

only are preſſed as proper Expreſſions of what is revealed to increaſe our light and further our edification. And although they cannot rationally be oppoſed or denyed, nor ever were by any, but ſuch as deny and oppoſe the things themſelves as revealed, yet they that do ſo deny or oppoſe them, are to be required poſitively in the firſt place to deny or diſapprove the *Oneneſs* of the Deity, or to prove that the Father, or Son, or Holy Ghoſt in particular, are not God, before they be allowed to ſpeak one word againſt the manner of the *Explication* of the truth concerning them. For either they grant the *Revelation* declared and contended for, or they do not: If they do; let that conceſſion be firſt laid down, namely, that the Father, Son, and Spirit are one God; and then let it be debated whether they are one in Subſtance and three in Perſons, or how elſe the matter is to be ſtated. If they deny it; it is a *plain madneſs* to *diſpute of the manner of any thing*, and

and the way of expreſſing it, whilſt the thing it ſelf is denyed to have a being: for of that which *is not*, there is neither manner, property, adjunct, nor effect. Let then ſuch perſons, as this ſort of men are ready to attempt with their *Sophiſtry*, and to amuſe with cavils about perſons, *ſubſtances*, *ſubſiſtences*, and the like, deſire to know of them what it is that they would be at. What would they deny, what would they diſapprove. Is it that God is one; or that the Father is God, or the Son, or the Holy Ghoſt is ſo. If they deny, or oppoſe either of theſe, they have Teſtimonies and inſtances of divine Revelation, or may have, in a readineſs, to confound the Devil and all his Emiſſaries. If they will not do ſo, if they refuſe it, then let them know, that it is moſt fooliſh and unreaſonable to contend about *Expreſſions* and Explanations of any thing, or doctrine, about the manner, reſpects, or relations of any thing, untill the *thing*

it ſelf, or Doctrine, be plainly confeſſed or denyed. If this they refuſe, as generally they do and will, which I ſpeak upon ſufficient experience, and will not be induced to deal openly, properly and rationally, but will keep to their *Cavils* and *Sophiſms*, about terms and expreſſions, all farther debate, or conference with them, may juſtly, and ought both conſcienciouſly and rationally to be refuſed, and rejected. For theſe ſacred myſteries of God and the Goſpel, are not lightly to be made the ſubject of mens conteſts and diſputations.

But as we dealt before in particular, ſo here I ſhall give Inſtances of the Sophiſtical exceptions that are uſed againſt the whole of this Doctrine; and that with reſpect unto ſome late collections, and Repreſentations of them: From whence they are taken up and uſed by many who ſeem not to underſtand the words, Phraſes and Expreſſions themſelves, which they make uſe of.

The

The ſumm of what they ſay in general, is, *How can theſe things be? How can three be one, and one be three? Every perſon hath its own ſubſtance, and therefore if there be three perſons, there muſt be three ſubſtances; and ſo three Gods.*

Anſw. 1. Every perſon hath diſtinctly its *own ſubſtance*, for the *one ſubſtance* of the Deity, is the ſubſtance of each perſon, ſo it is ſtill but one. But each perſon hath not its *own diſtinct ſubſtance*, becauſe the ſubſtance of them all is the ſame, as hath been proved.

2. They ſay, *That if each perſon be God, then each perſon is Infinite, and there being three perſons there muſt be three Infinites.*

Anſw. This follows not in the leaſt; for each perſon is *Infinite* as he is God. *All divine properties*, ſuch as to be Infinite is, belong not to the perſons on the account of their *perſonality*, but on the account of their nature, which is one, for they are all natural properties. But

But they ſay, *If each perſon be God, and that God ſubſiſt in three perſons, then in each perſon there are three perſons or Gods.*

Anſw. The colluſion of this *Sophiſm* conſiſts in that expreſſion, *be God*; *and that God*; in the firſt place, the nature of God is intended; in the latter a ſingular perſon. Place the words intelligibly and they are thus; If each perſon be God, and the nature of God ſubſiſts in three perſons, then in each perſon there are three perſons; and then the folly of it will be evident.

But they farther infer; *That if we deny the perſons to be Infinite, then an Infinite Being hath a finite mode of ſubſiſting, and ſo I know not what ſuppoſition they make hence; that ſeeing there are not three Infinites, then the Father, Son, and Spirit are three finites that make up an Infinite.*

The pitiful weakneſs of this Cavil is open to all: for *finite* and *Infinite* are

are properties and adjuncts of *Beings*, and not of the *manner* of the ſubſiſtence of any thing. The *nature* of each perſon is *Infinite*, and ſo is each perſon, becauſe of that nature. Of the manner of their ſubſiſtence, finite and Infinite cannot be predicated or ſpoken, no farther than to ſay, an *Infinite* Being doth ſo ſubſiſt.

But you grant, ſay they, *that the only true God is the Father, and then if Chriſt be the only true God, he is the Father.*

Anſw. We ſay, the only true God is *Father*, Son, and Holy Ghoſt. We never ſay, the Scripture never ſayes, that the *Father only is the true God*, whence it would follow, that he that is the true God, is the Father. But we grant the Father to be the *only true God*: and ſo we ſay is the Son alſo. And it doth not at all thence follow, that the Son is the Father. Becauſe in ſaying the Father is the true God, we reſpect not

not his *paternity*, or his paternal Relation to his Son; but his *Nature, Eſſence and Being*. And the ſame we affirm concerning the other perſons. And to ſay, that becauſe each perſon is God, one perſon muſt be another, is to crave leave to *disbelieve* what God hath revealed, without giving any Reaſon at all for their ſo doing.

But this *Sophiſm* being borrowed from another, namely *Crellius*, who inſiſted much upon it, I ſhall upon his account, and not on theirs, who as far as I can apprehend, underſtand little of the intendment of it, remove it more fully out of the way. It is propoſed by him in way of Syllogiſm, thus, *The only true God is the Father; Chriſt is the only true God; therefore he is the Father.* Now this Syllogiſm is ridiculouſly Sophyſtical. For in a *Categorical Syllogiſm* the Major Propoſition is not to be particular, nor equipollent to a particular. For from ſuch a Propoſition, when any thing communicable to more is the

ſubject of it, and is reſtrained unto one particular, nothing can be inferred in the concluſion. But ſuch is this Propoſition here, the only true God is the Father. It is a particular Propoſition; wherein the *ſubject* is reſtrained unto a ſingular, or individual predicate, though in it ſelf communicable to more. Now the Propoſition being ſo made particular, the terms of the ſubject or predicate are ſuppoſed reciprocal; namely, that one God, and the Father, are the ſame; which is falſe: Unleſs it be firſt proved, that the name *God*, is communicable to no more, or no other, than is the other term of Father; which to ſuppoſe, is to begg the whole Queſtion. For the *only true God*, hath a larger ſignification than the term of Father, or Son. So that though the *only true God* be the Father, yet every one who is true God, is not the Father: Seeing then that the name of *God* here, ſupplyes the pla e of a *ſpecies*, though it be ſingular

gular abſolutely, as it reſpects the Divine Nature which is abſolutely ſingular, and one, and cannot be multiplyed; yet in reſpect of *communication* it is otherwiſe, it is communicated unto more, namely, to the Father, *Son* and Holy Ghoſt. And therefore if any thing be intended to be concluded from hence, the Propoſition muſt be expreſſed according to what the *ſubject* requires, as capable of *communication* or Attribution to more than one, as thus; who ever is the only true God, is the Father; which *Propoſition* theſe Perſons and their Maſters, ſhall never be able to prove.

I have given in particular theſe *ſtrictures* thus *briefly*, upon theſe empty Sophiſms; partly, becauſe they are well removed already, and partly becauſe they are meer *exſcriptions* out of an Author not long ſince tranſlated into *Engliſh*, unto whom an entire anſwer may ere long be returned.

That which at preſent ſhall ſuffice, is to give a general *anſwer* unto all theſe cavills, with all of the ſame kind, which the men of theſe principles do uſually inſiſt upon.

I. The things, they ſay, *which we teach concerning the Trinity, are contrary to Reaſon*; and thereof *they* endeavour to give ſundry inſtances, wherein the ſumm of the oppoſition which they make unto this truth doth conſiſt. But firſt, I ask what Reaſon is it that they intend? It is their own, the carnal reaſon of men. By that they will judge of theſe Divine Myſteries. The Scripture tells us indeed, that the *Spirit of a man which is in him knows the things of a man.* A mans Spirit, by natural Reaſon, may judge of natural things. But the things of God, knoweth *no man but the ſpirit of God*, 1 Cor. 2. 11. So that what we know of theſe things, we muſt receive upon the Revelation of the Spirit of God meerly; if the Apoſtle may be believed.

lieved. And it is given unto men to know the Myſteries of the Kingdom of God. To ſome, and not to others; and unleſs it be ſo given them they cannot know them. In particular, none can know the Father, unleſs the Son reveal him. Nor will, or doth, or can, *fleſh and blood reveal* or underſtand Jeſus Chriſt to be the Son of the living God, unleſs the Father reveal him, and inſtruct us in the truth of it, *Matth.* 16. 18. The way to come to the acknowledgement of theſe things, is that deſcribed by the Apoſtle, Epheſ. 3. 14, 15, 16, 17, 18, 19. *For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in Heaven and Earth is named, that he would grant ye, according to the riches of his glory, to be ſtrengthned with might by his Spirit in the inner man; that Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all Saints,* &c. As alſo Col. 2. 2. *That ye might come*

unto all riches of the full assurance of understanding, to the acknowledgement of the Mysterie of God, and of the Father, and of Christ. In whom are hid all the treasures of wisdom and knowledge. It is by faith and prayer, and through the Revelation of God, that we may come to the acknowledgement of these things; and not by the carnal reasonings of men of corrupt minds.

2. *What Reason* do they intend? If Reason absolutely, the Reason of things; we grant that nothing *contrary* unto it, is to be admitted. But Reason as it is in this or that man, particularly in themselves, we know to be weak, maimed and imperfect; and that they are, and all other men, extreamly remote from a just and full comprehension of the whole Reason of things. Are *they* in such an estate, as that their apprehension shall pass for the measure of the nature of all things; we know they are far from it. So that though we will not admit of any thing, that is contrary

to

to reaſon, yet the leaſt intimation of a Truth by Divine Revelation, will make me embrace it, although it ſhould be *contrary to the reaſon of all the Socinians* in the world. *Reaſon* in the *abſtract*, or the juſt meaſure of the anſwering of one thing unto another, is of great moment: But *Reaſon*, that is, what is pretended to be ſo, or appears to be ſo unto this or that man, eſpecially in and about things of Divine Revelation, is of very ſmall importance; of none at all where it riſeth up againſt the expreſs teſtimonies of Scripture, and theſe multiplyed to their mutual confirmation and explanation.

3. Many things are *above Reaſon*, that is, as conſidered in this or that ſubject, as men, which are not at all *againſt* it. It is an eaſie thing to compel the moſt curious enquirers of theſe dayes to a ready confeſſion hereof, by multitudes of Inſtances in things *finite* and temporary. And ſhall any dare to deny but it may be

ſo, in things Heavenly, Divine, and Spiritual? Nay, there is no concernment of the Being of God, or his properties, but is abſolutely above the comprehenſion of our reaſon. *We cannot by ſearching find out God, we cannot find out the Almighty to perfection.*

4. The very foundation of all their Objections and Cavils againſt this truth, is deſtructive of as fundamental principles of reaſon, as are in the world. They are all at beſt reduced to this; it cannot be thus in things finite; the ſame Being cannot in one reſpect be *one*, in another *three*, and the like, and therefore it is ſo in things *Infinite*. All theſe reaſonings are built upon this ſuppoſition, that that which is *finite* can perfectly comprehend that which is *Infinite*. An aſſertion abſurd, fooliſh and contradictory unto it ſelf! Again, it is the higheſt reaſon in things of pure Revelation, to captivate our underſtandings to the Authority of the Revealer, which here

here is rejected. So that by a loud ſpecious pretence of Reaſon, theſe men by a little *captious Sophiſtry* endeavour not only to countenance their unbelief, but to evert the greateſt principles of *Reaſon* it ſelf.

5. The Objections theſe men principally inſiſt upon, are meerly againſt the Explanations we uſe of this Doctrine; not againſt the Primitive Revelation of it, which is the principal object of our faith; which how preposterous and irrational a courſe of proceeding it is, hath been declared.

6. It is a Rule among *Philoſophers*; that if a man on juſt grounds and reaſons have embraced any opinion or perſwaſion, he is not to deſert it, meerly becauſe he cannot anſwer every Objection againſt it. For if the Objections wherewith we may be entangled, be not of the ſame weight and importance, with the reaſon on which we embraced the

opinion, it is a madneſs to forego it on the Account thereof. And much more muſt this hold amongſt the common ſort of Chriſtians, in things ſpiritual and divine. If they will let go, and part with their faith in any truth, becauſe they are not able to anſwer diſtinctly ſome Objections that may be made againſt it, they may quickly find themſelves diſputed into Atheiſm.

7. There is ſo great an intimation made of ſuch an expreſſion, and reſemblance of a Trinity in Unity, in the very works of the Creation, as learned men have manifeſted by various inſtances, that it is moſt unreaſonable to ſuppoſe that to be contrary to reaſon, which many objects of rational conſideration, do more or leſs preſent unto our minds.

8. To add no more conſiderations of this nature; Let any of the Adverſaries produce any one Argument or grounds of reaſon, or thoſe

thoſe pretended to be ſuch, againſt that that hath been aſſerted, that hath not already been baffl.d a thouſand times, and it ſhall receive an anſwer, or a publick acknowledgement that it is Indiſſoluble.

Of

Of the Perſon of Chriſt.

THE next Head of Oppoſition made by the men of this conſpiracy, againſt this ſacred truth; is againſt the head of all truth, the perſon of our Lord Jeſus Chriſt. The *Socinians* indeed would willingly put a better face, or colour upon their Error, about the *Perſon of Chriſt*, then it will bear, or indure to lye on it. For in their *Catechiſm* unto this *Queſtion*, *Is the Lord Jeſus Chriſt*, purus Homo, *a meer man?* they Anſwer; *by no means.* How then? *hath he a divine nature alſo?* which is their next queſtion: To this they ſay, *by no means, for this is contrary to right reaſon.* How then will theſe pretended *Maſters of Reaſon* reconcile theſe things? For to us it ſeems, that if

if Chriſt have no *other nature* but that *of a man*, he is as to his nature, *purus Homo*, *a meer man*, and no more. Why, they anſwer, that he is not *a meer man, becauſe he was born of a Virgin*; Strange! that that ſhould be an argument to prove him *more than a man*, which the Scripture and all men in their right wits grant to be an invincible reaſon, to prove him to be a man, and as he was born of her, no more. Rom. 1. 3. *Concerning his Son Jeſus Chriſt our Lord which was made of the ſeed of* David *according to the fleſh*, Rom. 9. 5. *Whoſe are the Fathers, and of whom as concerning the fleſh Chriſt came.* Gal. 4. 4. *God ſent forth his Son, made of a Woman, made under the Law.* But ſay they; *he was endowed with the Spirit, wrought Miracles, was raiſed from the dead, had all power given in Heaven and Earth*; for *by theſe degrees*, he became to be God. But all men ſee that the inquiry is about the *nature of Chriſt*; and this Anſwer is about *his ſtate and condition.*

Now

Now this changeth not his *nature* on the one hand, no more than his *being humbled*, poor and dying, did on the other. This is the *right reaſon* we have to deal withall in theſe men. If a man ſhould have enquired of ſome of them of old, whether *Melchizedeck* were *purus Homo*, a *meer man?* ſome of them would have ſaid, *no, becauſe he was the Holy Ghoſt*; ſome *no, becauſe he was the Son of God himſelf*; and ſome *no, becauſe he was an Angel*; for ſuch fooliſh opinions have men fallen into. But how ſottiſh ſoever their conceptions were, their Anſwer to that enquiry would have been regular, becauſe the Queſtion and Anſwer reſpect the ſame ſubject, in the ſame reſpect. But never any was ſo ſtupid, as to anſwer, he was not a *meer man*, that is by nature, *becauſe he was a Prieſt of the high God*, which reſpects his Office, and condition. Yet ſuch is the pretence of theſe men about the Perſon of Chriſt to incruſtate and give ſome colour

lour unto their foul miſ-belief; as ſuppoſing that it would be much to their diſadvantage to own Chriſt only as a *meer man*, though the moſt part of their diſputes that they have troubled the Chriſtian World withall, have had no other deſign nor aim but to prove him ſo to be, and nothing elſe. I ſhall briefly, according to *the method inſiſted on*, firſt lay down what is the direct Revelation which is the object of our faith in this matter; then expreſs the Revelation it ſelf in the Scripture teſtimonies wherein it is recorded; and having vindicated ſome one or other of them from their exceptions, manifeſt how the Doctrine hereof is farther explained, unto the Edification of them that believe.

That there is a *Second Perſon*, the Son of God, in the holy *Trin-Unity* of the God-head, we have proved before. That this Perſon did of his infinite Love and Grace take upon him *our nature, humane nature*, ſo as that the divine

divine and humane nature ſhould become one *Perſon*, one Chriſt, God and Man in one; ſo that whatever he doth in, and about our Salvation, it is done by that *one Perſon*, God and Man, is revealed unto us in the Scripture, as the Object of our Faith. And this is that which we believe concerning the *Perſon of Chriſt*. Whatever acts are aſcribed unto him, however immediately performed, in, or by the Humane Nature, or in and by his Divine Nature, they are all the acts of that *one Perſon*, in whom are both theſe natures. That this Chriſt, God and Man, is becauſe he is God, and on the account of what he hath done for us as Man, to be believed in, worſhipped, with worſhip Religious and Divine, to be truſted and obeyed; this alſo is aſſerted in the Scripture. And theſe things are as it were the *common notions* of Chriſtian Religion; the common Principles of our Profeſſion; which the Scriptures alſo abundantly teſtifie unto.

Iſa. 7. 14. *Behold a Virgin ſhall conceive and*

and bare a Son, and ſhall call his name Emanuel; that is, he ſhall be God with us, or God in our nature. Not, that *that* ſhould be his name whereby he ſhould be *called* in this World; but that this ſhould be the condition of his Perſon, he ſhould *be God with us*; God in our nature. So are the words expounded, Mat. 1. 21, 22, 23. *That which is conceived in her is of the Holy Ghoſt; and ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus; for he ſhall ſave his People from their ſins. Now all this was done that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold, a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his name* Emanuel, *which being interpreted, is God with us.* His name whereby he was to be called, was *Jeſus*, that is a Saviour. And thereby was accompliſhed the prediction of the Prophet, that he ſhould be *Emanuel*, which being interpreted, is *God with us.* Now a Child born to be *God with us*, is God in that

Child

Child taking our nature upon him; and no otherwiſe can the words be underſtood.

Iſa. 9. 6. *Unto us a Child is born, unto us a Son is given, and his name ſhall be called the mighty God. The Child* that is born, the Son that is given, is the *mighty God*; and as the mighty God, and a Child born, or Son, given, he is the Prince of peace, as he is there called, or our Saviour.

John 1. 14. *The Word was made fleſh.* That the Word was God, who made all things he had before declared. Now he affirms that this *Word* was made *fleſh*. How! converted into fleſh, into a Man, ſo that he who was God ceaſed ſo to be, and was turned or changed into fleſh, that is a Man? beſides that this is utterly impoſſible, it is not affirmed. For the *Word* continued the *Word* ſtill, although he was *made fleſh*, or *made of a Woman*, as it is elſewhere expreſſed, or made of the *ſeed of David*, or took our fleſh or nature to be his own.

own. Himſelf continuing God, as he was, became Man alſo, which before he was not. The *Word was made fleſh*; this is that which we believe and aſſert in this matter.

See *John* 3. 13. and *ver.* 31. *John* 6. 62. *Chap.* 16. 28. All which places aſſert the *Perſon of Chriſt* to have deſcended from Heaven in the Aſſumption of Humane nature, and aſcended into Heaven therein being aſſumed; and to have *been in Heaven* as to his Divine nature, when he was in the Earth in the *fleſh* that he had aſſumed.

Acts 20. 28. *Feed the Church of God, which he hath purchaſed with his own blood.* The *Perſon* ſpoken of is ſaid to be *God* abſolutely; the *Church of God.* And this *God* is ſaid to have *blood of his own*; the blood of Jeſus Chriſt, being the blood of him that was God, though not the blood of him as God; For God is a Spirit. And this undeniably teſtifies

to

to the unity of his Perſon as God and Man.

Rom. 1. 3, 4. *Concerning his Son Jeſus Chriſt our Lord, who was made of the ſeed of* David *according to the fleſh, and declared to be the Son of God with power, according to the Spirit of Holineſs, by the Reſurrection from the Dead.* Rom. 9. 5. *Whoſe are the Fathers, and of whom concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever, Amen.* This is all we deſire; that we may believe without diſturbance from the clamours of theſe Men. Namely, that the ſame Chriſt, as concerning the fleſh, came of the Fathers, of *David*, and in himſelf, is over all God bleſſed for ever. This the Scripture aſſerts plainly, and why we ſhould not believe it firmly, let theſe Men give a reaſon when they are able.

Gal. 6. 4. *God ſent forth his Son made of a Woman*; He was his Son, and was made of a woman; according as he expreſſes it, Heb. 10. 5. *A body*

body haſt thou prepared Me; as alſo, Rom. 8. 3.

Phil. 2. 5, 6, 7. *Let this mind be in you, which was alſo in Chriſt Jeſus, who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a Servant, and was made in the likeneſs of Men.* It is the ſame Chriſt that is ſpoken of. And it is here affirmed of him that he was in the *form of God*, thought it no robbery to be equal with God; But is this all; is this Jeſus Chriſt God only? Doth he ſubſiſt only in the form or nature of God? No, ſaith the Apoſtle, he *took upon him the form of a Servant*, was made in the likeneſs of Men, and was found in faſhion as a Man; that his being truly a Man is expreſſed in theſe words our Adverſaries deny not; and we therefore believe that the *ſame Jeſus Chriſt* is God alſo, becauſe that is no leſs plainly expreſſed.

1 Tim. 3. 16. *And without controverſie*

verſie great is the myſterie of Godlineſs, God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels. It is a Myſterie indeed, under which name it is deſpiſed now and reproached; nor are we allowed ſo to call it, but are reflected on, as flying to myſteries for our defence. But we muſt take leave to ſpeak in this matter, according to his directions, without whom we cannot ſpeak at all. A Myſterie it is, and that a *great myſterie*; and that confeſſedly ſo, by all that do believe. And this is, that *God was manifeſted in the fleſh.* That it is the Lord Chriſt who is ſpoken of, every one of the enſuing expreſſions do evince, *Juſtified in the Spirit, ſeen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory.* And this alſo is the ſubſtance of what we believe in this matter; Namely, That Chriſt is God, *manifeſt in the fleſh*, which we acknowledge, own, and believe to be true, but a great myſterie; yet no leſs great and Sacred a truth notwithſtanding. Heb.

Heb. 2. 14. *For as much then as the Children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame.* ver. 16. *For verily he took not on him the nature of Angels, but he took on him the ſeed of Abraham.* And this plainly affirms his *pre-exiſtence* unto that Aſſumption of our nature, and the unity of his Perſon in it being ſo aſſumed.

1 John 3. 16. *Hereby perceive we the Love of God, becauſe he laid down his life for us.* He who was God laid down for a ſeaſon, and parted with that life, which was his *own* in that nature of ours which he had aſſumed. And that *taking of our nature* is called his *coming in the fleſh*, which whoſo denyes, is *not of God, but is the Spirit of Anti-Chriſt*, 1 John 4. 3.

Theſe are ſome of the places, wherein the Perſon of Chriſt is revealed unto our Faith, that we may believe on the Son of God, and have Eternal Life.

The

The Method formerly propoſed would require that I ſhould take off the general Objections of the *Adverſaries* againſt this Divine Revelation; as alſo vindicate ſome peculiar Teſtimonies from their exceptions. But becauſe a particular oppoſition unto this Truth, hath not as yet publickly and directly been maintained and managed by any that I know of among our ſelves, though the denyal of it be expreſly included in what they do affirm; I ſhall leave the further confirmation thereof unto ſome other occaſion, if it be offered, and it be judged neceſſary.

And this is that which the *Faith of Believers* reſts in, as that which is plainly revealed unto them; namely, that *Jeſus Chriſt is God and Man* in one Perſon; and that all his actings in their behalf are the actings of him who is God and Man; and that this Son of God, God and Man, is to be believed in by them, and obeyed

obeyed that they have Eternal Life.

What is farther added unto theſe expreſs teſtimonies, and the full Revelation of the Truth contained in them in this matter, in way of explication educed from them, and ſuitable unto them, to the edification of the Church, or information of the minds of Believers in the right apprehenſion of this great Myſterie of God manifeſted in the fleſh, may be reduced to theſe heads.

(1.) That the Perſon of the Son of God, did in his aſſuming *humane nature* to be his own, not take an *individual Perſon* of any one into a near conjunction with himſelf, but preventing the perſonal ſubſiſtence of humane nature in that fleſh which he aſſumed, he gave it its ſubſiſtence in his own Perſon, whence it hath its *individuation* and diſtinction from all other perſons whatever This is the Perſonal Union. The Divine and humane nature in Chriſt

have but one *personal subsistence*; and so are but one Christ, one distinct personal principle of all Operations of all that he did, or doth, as Mediator. And this undeniably follows from what is declared in the Testimonies mentioned. For the *Word* could not be made *flesh*, nor could he *take on him the seed of* Abraham, nor *could the mighty God be a Child born and given unto us*, nor could *God shed his blood* for his Church, but that the two natures so directly expressed, must be united in one Person: for otherwise as they are two natures still, they would be two Persons also.

2. Each nature thus united in Christ, is entire, and preserves unto it self its own natural properties. For he is no less *perfect God*, for being made *Man*, nor no less a *true perfect Man*, consisting of soul and body with all their essential parts by that natures being taken into subsistence with the Son of God, His Divine nature

ture ſtill continues *Immenſe, Omniſcient, Omnipotent*, infinite in *Holineſs, &c.* his *humane nature*, finite, limited, and before its Glorification, ſubject to all infirmities of life and death, that the ſame nature in others abſolutely conſidered, is obnoxious unto.

3. In each of theſe natures, he acts ſuitably unto the eſſential properties and principles of that nature. As God, he made all things, upholds all things, by the word of his Power, fills Heaven and Earth, *&c.* As man, he lived, hungred, ſuffered, dyed, roſe, aſcended into Heaven. Yet by reaſon of the Union of both theſe natures in the ſame Perſon, not only his own Perſon is ſaid to do all theſe things, but the Perſon expreſſed by the name which he hath on the account of one nature, is ſaid to do that which he did only in the other. So God is ſaid to redeem his Church with his own blood, and to lay down his life for us; and the Son

of Man to be in Heaven, when he was in the Earth. All becauſe of the unity of his Perſon as was declared. And theſe things do all of them directly and undeniably flow from what is revealed concerning his Perſon, as before is declared.

Of

Of the Satisfaction of CHRIST.

THE laſt thing to be enquired into, upon occaſion of the late oppoſition to the great fundamental Truths of the Goſpel, is the *ſatisfaction of Chriſt*. And the Doctrine hereof is ſuch, as I conceive needs rather to be *explained* than vindicated. For it being the *Center* wherein moſt, if not all the *Lines* of Goſpel Promiſes, and Precepts do meet, and the great *medium* of all our Communion with God in Faith and Obedience, the great *diſtinction* between the *Religion of Chriſtians*, and that of all others in the world, it will eaſily on a due propoſal be aſſented unto by all, who

would be esteemed Disciples of Jesus Christ. And whether a parcel of *insipid Cavils*, may be thought sufficient to obliterate the Revelation of it, men of sober minds will judge and discern.

For the term of *Satisfaction*, we contend not about it. It doth indeed properly express and connote that great *Effect of the Death of Christ* which in the cause before us, we plead for. But yet because it belongs rather to the Explanation of the Truth contended for, then is used expressly in the Revelation of it, and because the right understanding of the Word it self depends on some *notions of Law*, that as yet we need not take into consideration, I shall not in this entrance of our discourse, insist precisely upon it, but leave it as the *natural conclusion* of what we shall find expressly declared in the Scripture. Neither do I say this, as though I did decline the Word, or the right use of it, or what is properly signified by

by it, but do only caſt it into its proper place anſwerable unto our *method* and deſign in the whole of this brief diſcourſe.

I know ſome have taken a new way of expreſſing and declaring the Doctrine concerning the *Mediation of Chriſt*, with the cauſes and ends of his death, which they think more *rational*, than that uſually inſiſted on. But as what I have yet heard of or ſeen in that kind, hath been not only *unſcriptural*, but alſo very *irrational*, and moſt remote from that *accuracy* whereunto they pretend, who make uſe of it; ſo if they ſhall publiſh their conceptions, it is not improbable but that they may meet with a *Scholaſtical Examination* by ſome hand or other.

Our preſent work, as hath been often declared, is for the eſtabliſhment of the Faith of them, who may be attempted, if not brought into danger to be ſeduced by the *ſlights* of ſome who lye in wait to deceive, and

the clamours of others who openly drive the ſame deſign. What therefore the Scripture plainly and clearly reveals in this matter, is the ſubject of our preſent enquiry. And either in ſo doing, as occaſion ſhall be offered, we ſhall obviate, or in the cloſe of it remove thoſe *Sophiſms* that the Sacred Truth now propoſed to conſideration hath been attempted withal.

The ſumm of what the Scripture reveals about this great truth, commonly called the *ſatisfaction of Chriſt*, may be reduced unto theſe enſuing heads.

1. *That* Adam *being made upright, ſinned againſt God, and all mankind, all his poſterity in him.* Gen. 1. 27. *So God created man in his own Image, in the Image of God created he him, Male and Female created he them,* Gen. 3. 11. *And he ſaid, who told thee that thou waſt naked? Haſt thou eaten of the Tree whereof I commanded thee that thou ſhouldſt not eat?* Eccleſ. 7. 29. *Lo,*

Lo, this only have I found, that God made man upright, but he hath sought out many inventions. Rom. 5. 12. *Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* Ver. 18. *Therefore by the offence of one, judgement came upon all men to condemnation,* Ver. 19. *By one mans disobedience many were made sinners.*

2. That by this Sin of our first Parents, all men are brought into an *Estate of Sin, and Apostacy from God,* and of an enmity unto him, Gen. 6. 5. *God saw that the wickedness of man was great in the Earth, and that every imagination of the thoughts of his heart, was only evil continually,* Psal. 51. 5. *Behold, I was shapen in iniquity, and in sin did my Mother conceive me.* Rom. 3. 23. *For all have sinned and come short of the glory of God,* Rom. 8. 7. *The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be* Ephes. 4. 18.

Having the understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, Chap. 2. 1. Col. 2. 13.

Thirdly, That in this state *all men continue in sin against God*, nor of themselves can do otherwise, Rom. 3. 10, 11, 12. *There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.*

Fourthly, That the Justice and Holiness of God, as he is the Supream Governour and Judge of all the world, require that sin be punished, Exod. 34. 7. *That will by no means clear the guilty*, Josh. 24. 19. *He is an holy God, he is a jealous God, he will not forgive your transgressions nor your sins*, Psalm 5. 4, 5, 6. *For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee; the foolish shall not stand in thy sight; thou hatest*

hateſt all workers of iniquity, thou ſhalt deſtroy them that ſpeak leaſing. Hab. 1. 13. *Thou art of purer eyes than to behold evil, and canſt not look upon iniquity.* Iſa. 33. 14. *Who among us ſhall dwell with the devouring fire, who among us ſhall dwell with everlaſting burnings?* Rom. 1. 32. *Who knowing the judgement of God, that they which commit ſuch things are worthy of death.* Rom. 3. 5, 6. *Is God unrighteous who taketh vengeance? I ſpeak as a man, God forbid! for then how ſhall God judge the world?* 2 Theſ. 1. 6. *It is a righteous thing with God, to recompence tribulation to them that trouble you.* Heb. 12. 29. *For our God is a conſuming fire.* From Deut. 4. 24.

Fifthly, That God hath alſo engaged his *veracity and faithfulneſs* in the Sanction of the Law not to leave ſin unpuniſhed, Gen. 2. 17. *In the day thou eateſt thereof thou ſhalt ſurely dye.* Deut. 27. 26. *Curſed be he that confirmeth not all the words of this Law to do them.* In this ſtate and conditi-

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on all mankind had they been left without divine aid and help, muſt have periſhed Eternally.

Sixthly, That God out of his *infinite Goodneſs*, Grace and Love to mankind, ſent his only Son to ſave and deliver them out of this condition, Matth. 1. 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his People from their ſins*, John 3. 16, 17. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life: for God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.* Rom. 5. 8. *God commendeth his love towards us, in that while we were yet ſinners Chriſt dyed for us*, 1 John 4. 9. *In this was manifeſted the love of God towards us, becauſe God ſent his only begotten Son into the world, that we might live through him*, v. 10. *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be a propitiation for our ſins*, 1 Theſ. 1. 10.

Even

Even Jesus which delivereth us from the wrath to come.

Seventhly, That *this Love was the same in Father and Son*, acted distinctly in the manner that shall be afterwards declared; so vain are the pretences of men who from the Love of the Father in this matter, would argue against the Love of the Son; or on the contrary.

Eightly, *That* the way in general whereby the Son of God being Incarnate, was to save lost sinners, was by a *substitution of himself* according to the design and appointment of God in the room of those whom he was so save, 2 Cor. 5. 21. *He hath made him to be sin for us, who knew no sin, that we might become the righteousness of God in him*, Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* Rom. 5. 7, 8. *For scarcely for a Righteous Man will one dye, yet peradventure for a good man some will even dare to dye; but God commendeth his*

love

love towards us, in that while we were yet sinners Christ dyed us. Rom. 8. 3. *For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the Righteousness of the Law might be fulfilled in us.* 1 Pet. 2. 24. *Who his own self bare our sins in his own body on the Tree;* Chap. 3. 18. *For Christ also hath once suffered for us, the Just for the unjust, that he might bring us unto God.* All these expressions undeniably evince a *substitution* of Christ as to suffering in the stead of them whom he was to save; which in general is all that we intend by his *satisfaction*; namely, that he was made *sin for us*, a *curse for us*, *dyed for us*, that is in our stead, that we might be saved from the wrath to come. And all these Expressions as to their true genuine importance shall be vindicated, as occasion shall require.

Ninthly,

Ninthly, This *way* of his saving sinners is in particular, several wayes expressed in the Scripture. As,

1. *That he offered himself a Sacrifice to God*, to make attonement for our sins, and that in his death and sufferings. Isa. 53. 10. *When thou shalt make his soul an offering for sin.* John 1. 29. *Behold the Lamb of God who taketh away the sins of the World,* Eph. 5. 2. *Christ hath loved us, and hath given himself for us an offering and a Sacrifice to God for a sweet smelling savour*, Heb. 2. 17. *Was a merciful high Priest in things pertaining to God, to make reconciliation for the Sins of the People*, Heb. 9. 11, 12, 13, 14. *But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, that is to say, not of this building, neither by the blood of Goats and Calves, but by his own blood, he entred in once into the Holy place; having obtained Eternal Redemption for us; For if the blood of Bulls, &c. How much*

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more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works?

2. That he *Redeemed* us by paying a price, a ransome for our Redemption. Mark 10. 45. *The Son of Man came to give his life a ransome for many.* 1 Cor. 6. 20. *For ye are bought with a price,* 7. 23. 1 Tim. 2. 6. *Who gave himself a ransome for all to be testified in due time.* Tit. 2. 14. *Who gave himself for us, that he might Redeem us from all iniquity,* 1 Pet. 1. 18. *For we were not Redeemed with Silver and Gold and corruptible things.* 19. *But with the pretious blood of Christ, as of a Lamb without blemish and without spot.*

3. That he *bare our sins,* or the punishment due unto them. Isa. 53. 5. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed; All we like Sheep have gone astray, we*

have

have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 11. *For he ſhall bear their iniquities.* 1 Pet. 2. 24. *Who his own ſelf bare our ſins in his own Body on the Tree.*

4. That he anſwered *the Law* and the penalty of it; Rom. 8. 3. *God ſent forth his Son in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh; that the Righteouſneſs of the Law might be fulfilled in us.* Gal. 3. 13. *Chriſt hath Redeemed us from the curſe of the Law, being made a curſe for us.* Chap. 4. 4, 5. *God ſent forth his Son made of a woman, made under the Law, to Redeem them that were under the Law.*

5. That he *dyed* for ſin, and ſinners, to *expiate* the one, and in the *ſtead* of the other. Rom. 4. 25. *He was delivered for our offences.* Rom. 5. 10. *When we were Enemies, we were reconciled to God by the death of his Son.* 1 Cor. 15. 3. *Chriſt dyed for our ſins according to the Scriptures.*

2 Cor.

2 Cor. 5. 14. *For the Love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all dead,* 1 Thes. 5. 9, 10.

6. Hence on the part of God, it is affirmed that *he spared him not, but delivered him up for us all*; Rom. 8. 32. And caused *all our iniquities to meet upon him,* Isa. 53. 7.

7. The Effect hereof was,

1. That the *Righteousness* of God was glorified, Rom. 3. 25, 26. *Whom God hath set forth to be a propitiation through Faith in his blood, to declare his Righteousness for the remission of sins.* (2.) The Law fulfilled and satisfied, as in the places before quoted. Rom. 8. 3. Gal. 3. 13, 14. Gal. 4. 5. (3.) *God reconciled,* 2 Cor. 5. 18, 19. *God was in Christ reconciling the World unto himself, not imputing their trespasses unto them.* Heb. 2. 17. *He made reconciliation for the sins of the People.* (4.) *Attonement* was made for sin, Rom. 5. 11. *By whom we have now received the Attonement*; and peace

was

was made with God, Eph. 2. 14. *For he is our peace, who hath made both one, that he might reconcile both unto God in one Body by the Cross, having slain the enmity thereby.* [illegible] *Made an end of sin*, Dan. 9. 24. *To finish transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting Righteousness.* The glory of God in all these things being exalted, himself well pleased, Righteousness and everlasting Redemption or Salvation purchased for Sinners, *Heb.* 9. 14. In that the chastisement of our peace was upon him, and that by his stripes we are healed, he being punished that we might go free, himself became a Captain of Salvation unto all that do obey him.

I have fixed on these particulars; to give every *Ordinary Reader* an instance how fully and plainly what he is to believe in this matter is revealed in the Scripture. And should I produce all the Testimonies which expresly give witness unto these positions,

tions, it is known how great a part of the *Bible* must be transcribed. And these are the things which are indispensibly required of us to believe, that we may be able to direct and regulate our obedience according to the mind and will of God. In the *Explanation* of this Doctrine unto further *Edification*, sundry things are usually insisted on, which necessarily and infallibly ensue upon the propositions of Scripture before laid down, and serve to beget in the minds of Believers a *due apprehension*, and right understanding of them. As,

1. That God in this matter is to be considered as the chief, supream, absolute *Rector* and Governour of all; as the *Lord of the Law*, and of sinners; but yet so as an offended Ruler. Not as an *offended Person*, but as an *offended Ruler*, who hath right to exact punishment upon Transgressors, and whose Righteousness of Rule requires that he should so do.

2. That because he is Righteous and

and Holy, as he is the ſupream Judge of all the World, it is neceſſary that he do right in the puniſhing of ſin, without which the order of the Creation cannot be preſerved. For ſin being the Creatures *deduction of it ſelf* from the order of its dependance upon and obedience unto the Creator, and ſupream Lord of all, without a *reduction* of it by puniſhment, confuſion would be brought into the whole Creation.

3. That whereas the *Law* and the *Sanction* of it is the moral or declarative cauſe of the puniſhment of ſin, and it directly obligeth the ſinner himſelf unto puniſhment; God as the ſupream Ruler, diſpenſeth, not with the act of the Law, but the immediate object; and ſubſtitutes another *ſufferer* in the room of them who are principally lyable unto the ſentence of it, and are now to be acquitted or freed; that ſo the Law may be ſatisfied, requiring the puniſhment of ſin, Juſtice exalted, whereof the Law

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is an effect, and yet the sinner saved.

4. That the *Person* thus substituted was the *Son of God incarnate*, who had *power* so to dispose of himself with *will* and readiness for it; and was upon the account of the dignity of his Person, able to answer the penalty which all others had incurred and deserved.

5. That God upon his *voluntary susception* of this Office, and condescention to this work, did *so lay our sins* in and by the sentence of the Law upon him, that he made therein *full satisfaction* for whatever legally could be charged on them for whom he dyed or suffered.

6. That the special way terms and conditions whereby and whereon sinners may be interested in this satisfaction made by Christ, are determined by the Will of God, and declared in the Scripture.

These and the like things are usually insisted on in the Explication

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or declaration of this head of our confeſſion. And there is not any of them but may be ſufficiently confirmed by Divine Teſtimonies. It may alſo be farther evinced that there is nothing aſſerted in them, but what is excellently ſuited unto the common notions which mankind hath of God and his Righteouſneſs; and that in their practice they anſwer the light of nature, and common reaſon exemplified in ſundry Inſtances among the Nations of the World.

I ſhall therefore take one Argument from ſome of the teſtimonies before produced in the confirmation of this Sacred Truth, and proceed to remove the objections that are commonly banded againſt it.

If the Lord Chriſt according to the Will of the Father, and by his own counſel and choice, was *ſubſtituted*, and did *ſubſtitute* himſelf as the Mediatour of the Covenant, in the room and in the ſtead of ſinners that they might be ſaved, and therein *bare*

their

their ſins, or the puniſhment due unto their ſins, by undergoing the curſe and penalty of the Law, and therein alſo according to the Will of God offered up himſelf for a propitiatory, expiatory Sacrifice to make *Attonement* for ſin, and Reconciliation for ſinners, that the Juſtice of God being appeaſed, and the Law fulfilled, they might go free, or be delivered from the wrath to come; and if therein alſo he paid a real ſatisfactory price for their Redemption; then he made ſatisfaction to God for ſin. For theſe are the things that we intend by that expreſſion, of *ſatisfaction*. But now all thoſe things are openly, and fully witneſſed unto in the Teſtimonies before produced; as may be obſerved by ſuiting ſome of them unto the ſeveral particulars here aſſerted.

As 1. What was done in this matter, was from the will, purpoſe, and love of God the Father. *Pſalm* 40. 6, 7, 8. *Heb.* 10. 5, 6, 7. *Act.* 4. 28. *John* 3. 16. *Rom.* 8. 3.

2. It

2. It was also done by his own voluntary consent, *Phil.* 2.6,7,8.

3. He was *Substituted*, and did *Substitute* himself as the Mediator of the Covenant in the room and stead of sinners, that they may be saved, *Heb.* 10. 5, 6, 7. *Chap.* 7. 22. *Rom.* 3. 25, 26. *Rom.* 5. 7, 8.

4. And he did therein *bear their sins*, or the punishment due to their sins. *Isa.* 53. 6, 11. 1 *Pet.* 2. 23. And this,

5. By undergoing the *Curse* and penalty of the Law, *Gal.* 3. 13. Or the punishment of sin required by the Law, 2 *Cor.* 5. 21. *Rom.* 8. 3.

6. Herein, also according to the will of God, He *offered up himself a propitiatory and expiatory Sacrifice* to make Attonement for sin, and Reconciliation for sinners, *Ephes.* 5 2. *Rom.* 2. 17. *Heb.* 9. 11, 12, 13, 14. Which he did that *the Justice of God being satisfied*, and the Law fulfilled, sinners might be freed from the wrath to come, *Rom.* 3. 25. 1 *Thes.* 1. last.

7. And hereby also, He paid *a real price* of Redemption for sin and sinners, 1 *Pet.* 1. 17, 18. 1 *Cor.* 6. last. These are the things which we are to believe, concerning the satisfaction of Christ; And our Explication of this Doctrine, We are ready to defend, when called thereunto.

The consideration of the *Objections* which are raised against this great fundamental Truth, shall close this Discourse. And they are of two sorts. First, *In general*, to the whole Doctrine, as declared, or some of the more signal heads, or parts of it. Secondly, Particular Instances, in this or that supposal, as consequences of the Doctrine asserted. And in general,

1. They say, *This is contrary to, and inconsistent with the Love, Grace, Mercy, and Goodness of God*, which are so celebrated *in the Scripture as the principal properties of his nature*, and Acts of his Will, *wherein he will be glorified*. Especially contrary to the freedom of

of Forgiveneſs, which we are encouraged to expect, and commanded to believe. And this exception they endeavour to firm by *Teſtimonies*, that the Lord is *Good and Gracious*, and that He doth *freely forgive us our ſins* and treſpaſſes.

Anſwer: *Firſt*, I readily grant that whatever is really contrary to the Grace, Goodneſs and Mercy of God, whatever is Inconſiſtent with the free Forgiveneſs of ſin, is not to be admitted. For theſe things are fully *revealed* in the Scripture, and muſt have a conſiſtency with whatever elſe is therein revealed of God, or his Will.

Secondly, As God is Good and Gracious, and Merciful, ſo alſo He is Holy, Righteous, True and Faithful. And theſe things are no leſs revealed concerning him than the other; and are no leſs *Eſſential Properties* of his Nature than his Goodneſs and Grace. And as they are *all Eſſentially* the ſame in him, and con-

sidered only under a different habitude or respect as they are exerted by Acts of his will; so it belongs to his Infinite Wisdom, that the effects of them, though divers, and produced by divers waies, and means, may no way be contrary one to the other, but that Mercy may be exercised, without the prejudice of Justice, or Holiness; and Justice be preserved entire, without any obstruction to the Exercise of Mercy.

Thirdly, The Grace and Love of God that in this matter the Scripture reveals to be exercised, in order unto the forgiveness of sinners, consists principally in two things. 1. In his Holy Eternal *Purpose* of providing a relief for lost sinners. He hath done it, to the praise of the Glory of his Grace, *Eph.* 1. 6. 2. In the sending his Son in the pursuit, and for the accomplishment of the holy purpose of his Will and Grace. Herein most eminently doth the Scripture celebrate the Love, Good-

neſs, and kindneſs of God; as that whereby, in Infinite, and for ever to be adored Wiſdom and Grace, he made way for the *forgiveneſs of our ſins*. Joh. 3. 16. *God ſo loved the world, as he gave his only begotten Son*, Rom. 3. 24, 25. *Whom he hath ſet forth to be a propitiation through faith in his blood*, Rom. 5. 7, 8. *God commendeth his Love towards us, in that while we were yet ſinners, Chriſt dyed for us*, *Titus* 3. 4. 1 *John* 4. 8, 9. Herein conſiſts that ever to be adored Love, Goodneſs, Grace, Mercy and Condeſcenſion of God. Add hereunto, that in that act of cauſing *our iniquities to meet on Chriſt*, wherein he immediately intended the Declaration of his Juſtice, *Rom.* 3. 25. (*Not ſparing him, in delivering him up to death for us all*, *Rom.* 8. 32.) There was a bleſſed harmony in the higheſt Juſtice, and moſt excellent Grace and Mercy. This Grace, this Goodneſs, this Love of God toward mankind, towards ſinners, our Ad-

verſaries in this matter neither know, nor underſtand; and ſo indeed what lyes in them, remove the foundation of the whole Goſpel, and of all that faith and obedience, which God requires at our hands.

Fourthly, Forgiveneſs, or the actual condonation of ſinners, the pardon and forgiveneſs of ſins, is *free*; but yet ſo, as it is every where reſtrained unto a reſpect unto Chriſt, unto his death and blood-ſhedding, *Eph.* 1. 7. *We have Redemption in his blood, even the forgiveneſs of ſins*, Chap. 4. 32. *God for Chriſts ſake hath forgiven you*, Rom. 3. 25, 26. *God hath ſet him forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the forgiveneſs of ſins.* It is abſolutely free in reſpect of all immediate tranſactions between God and ſinners. Free on the part of God.

Firſt, In the *Eternal purpoſe* of it, when he might juſtly have ſuffered all men to have periſhed under the guilt

guilt of their sins. 2. Free in the means that he used to effect it unto his Glory. (1.) In the sending of his Son; and (2.) In laying the punishment of our sin upon him. (3.) In his Covenant with him, that it should be accepted on our behalf. (4.) In his tender and proposal of it by the Gospel unto sinners to be received without *money or without price*. (5.) In the *actual condonation* and pardon of them that do believe.

Secondly, It is free on the part of the persons that are forgiven. In that (1.) It is given and granted to them without any satisfaction made by them for their former transgressions. (2.) Without any merit to purchase or procure it. (3.) Without any *pœnal* satisfactory suffering here, or in a purgatory hereafter. (4.) Without any Expectation of a future recompence; or that being pardoned, they should then make or give any satisfaction for what they had

done before. And as any of these things would, so nothing else can impeach the *freedom* of pardon and forgiveness. Whether then we respect the pardoner or the pardoned, Pardon is every way *free*; namely, on the part of God who forgives, and on the part of sinners that are forgiven. If God now hath besides all this, provided himself a Lamb for a Sacrifice; if he hath in Infinite Wisdom and Grace found out a way, thus freely to forgive us our sins, to the praise and glory of his own Holiness, Righteousness and severity against sin, as well as unto the unspeakable advancement of that Grace, Goodness and bounty which he immediately exerciseth in the pardon of sin, are these mens eyes evil, because he is good? Will they not be contented to be pardoned, unless they may have it at the rate of dispoiling God of his Holiness, Truth, Righteousness and Faithfulness? And as this is certainly done by

by that way of pardon which these men propose, no reserve in the least being made for the glory of God in those holy properties of his nature which are immediately injured and opposed by sin; so that pardon it self which they pretend so to magnifie, having nothing to influence it but a meer arbitrary act of Gods will, is utterly debased from its own proper worth and excellency. And I shall willingly undertake to manifest, that they derogate no less from Grace and Mercy in pardon, than they do from the Righteousness and Holiness of God by the forgiveness which they have feigned; and that in it both of them are perverted, and dispoiled of all their glory.

But they yet say, *If God can freely pardon sin, why doth he not do it without satisfaction; if he cannot, he is weaker and more imperfect than man, who can do so.*

Answ. First, God cannot do many things that men can do; nor that he is *more imperfect* than they, but he cannot do them on the account of his perfection. He *cannot lye*, he cannot deny himself, he cannot change, which men can do, and do every day.

Secondly, To pardon sin without satisfaction in him who is absolutely Holy, Righteous, True and Faithful, the absolute necessary supream Governour of all sinners, the Author of the Law, and sanction of it, wherein punishment is threatned and declared, is to deny himself, and to do what one *infinitely perfect*, cannot do.

Thirdly, I ask of these men, why God doth not pardon sins *freely* without requiring faith, repentance and obedience in them that are pardoned; yea, as the conditions on which they may be pardoned? For seeing he is so infinitely good and gracious, cannot he pardon men without

without prescribing such terms and conditions unto them, as he knoweth, that men, and that incomparably the greatest number of them will never come up unto; and so must of necessity perish for ever. Yea, but they say, this cannot be; neither doth this impeach the freedom of pardon. For it is certain that God doth prescribe these things, and yet he pardoneth *freely*. And it would altogether unbecome the holy God to pardon sinners that continue so to live and dye in their sins. But do not these men see that they have hereby given away their Cause which they contend for? For if a prescription of sundry things to the *sinner* himself, without which he shall not be pardoned, do not at all impeach, as they say, the freedom of pardon, but God may be said *freely to pardon sin* notwithstanding it; How shall the receiving of satisfaction by another, nothing at all being required of the sinner, have the least appearance of any

any ſuch thing? If the freedom of forgiveneſs conſiſts in ſuch a boundleſs notion as theſe men imagine, it is certain that the preſcribing of faith and repentance in and unto ſinners antecedently to their participation of it, is much more evidently contrary unto it, than the receiving of ſatisfaction from another who is not to be pardoned, can to any appear to be. Secondly, If it be contrary to the holineſs of God to pardon any, without requiring Faith, Repentance and Obedience in them, as it is indeed; let not theſe perſons be offended, if we believe him when he ſo frequently declares it, that it was ſo to remit ſin without the fulfilling of his Law and ſatisfaction of his Juſtice.

Secondly, They ſay, *There is no ſuch thing as Juſtice in God requiring the puniſhment of ſin, but that that, which in him requireth and calleth for the puniſhment of ſin, is his Anger and Wrath, which expreſſions denote free Acts*

of

of his Will, and not any essential properties of his nature. So that God *may punish sin*, or not punish it at his pleasure. Therefore there is no Reason that he should require any *satisfaction* for sin, seeing he may pass it by absolutely as he pleaseth.

Answ. Is it not strange that the great *Governour*, the Judge of all the world, which on the supposition of the Creation of it, God is naturally and necessarily, should not also *naturally* be so righteous, as to do *right*, in rendring unto every one according to his works?

(2.) The *Sanction* and penalty of the *Law*, which is the Rule of punishment, was as I suppose, an effect of *Justice*, of Gods natural and essential *Justice*, and not of his Anger or Wrath. Certainly never did any man make a Law for the Government of a people in anger. *Draco's Laws* were not made in wrath, but according to the best apprehension of right and Justice that he had, though

said

ſaid to be written in blood. And ſhall we think otherwiſe of the Law of God?

(3.) Anger and Wrath in God expreſs the effects of Juſtice; and ſo are not meerly *free acts* of his will. This therefore is a tottering cauſe, that is built on the denyal of Gods Eſſential Righteouſneſs. But it was proved before, and it is ſo elſewhere.

(3.) They ſay that the *Sacrifice of Chriſt was Metaphorically only ſo.* That he was a *metaphorical* Prieſt, not one properly ſo called. And therefore that his *Sacrifice* did not conſiſt in his death and blood-ſhedding, but in his *appearing in Heaven* upon his Aſcenſion, preſenting himſelf unto God in the moſt *Holy Place* not made with hands as the Mediator of the new Covenant.

Anſw. When once theſe men come to this *Evaſion*, they think themſelves ſafe, and that they may go whither they will without controll. For they

they say it is true, Christ was a Priest, but only he was a *Metaphorical one*. He offered Sacrifice, but it was a *Metaphorical* one. He *redeemed* us, but with a *Metaphorical* Redemption; and so we are *Justified* thereon, but with a *Metaphorical* Justification; and so for ought I know they are like to be saved, with a *Metaphorical Salvation*. This is the substance of their plea in this matter. Christ was not *really a Priest*, but did somewhat *like a Priest*. He offered not Sacrifice *really*, but did somewhat that was like a Sacrifice. He redeemed us not *really*, but did somewhat that *looked like Redemption*. And what these things are, wherein their *Analogie* consisteth, what proportion the things that Christ hath done, bare to the things that are *really* so, from whence they receive their denomination, that it is meet it should be wholly in the power of these persons to declare. But,

(2.) What should hinder the death

of

of Christ to be a *Sacrifice*, *a proper Sacrifice*, and according to the nature, end, and use of Sacrifices to have made Attonement, and Satisfaction for sin? (1.) It is expressly called so in the Scripture; wherein he is said to *offer himself*, to *make his soul an offering*, to offer himself a Sacrifice, *Eph.* 5. 2. *Heb.* 1. 3. *Heb.* 9. 14, 25, 26. *Chap.* 7. 27. And he is himself directly said to be a *Priest* or a Sacrificer, *Heb.* 2. 18. And it is no where intimated, much less expressed that these things are not spoken *properly* but *Metaphorically* only. (2.) The Legal Sacrifices of the Old Law were instituted on purpose to represent and prepare the way for the bringing in of the Sacrifice of the *Lamb of God*, so to take away the sin of the World. And is it not strange, that true and real Sacrifices, should be Types and Representations of that which was not so? On this supposition all those Sacrifices are but so many *seductions* from the right understanding of things be-

tween

tween God and sinners. (3.) Nothing is wanting to render it a proper propitiatory Sacrifice, for, (1.) There was the *person offering*, and that was Christ himself, *Heb.* 9. 14. *He offered himself unto God.* He, that is the Sacrificer, denotes the *person of Christ God and Man*; and *Himself* as the Sacrifice denotes his *Humane Nature*; whence God is said to *purchase his Church with his own blood*, Act. 20. 28. For he offered *himself* through the Eternal Spirit; so that (2.) There was the *Matter* of the Sacrifice, which was the *Humane Nature* of Christ soul and body; *His soul* was made an offering for sin, *Isa.* 53. 10 And his body, the *offering of the body of Jesus Christ*, Heb. 10 11. *His blood* especially, which is often *Synecdochically* mentioned for the whole. (4.) His death had the *nature* of a Sacrifice: For (1.) Therein were the sins of men laid upon him, and not in his entrance into Heaven; *for he bare our sins in his own body on the tree,*

tree, 1 Pet. 2. 23. God made our ſins then *to meet upon him*, Iſa. 53. 6. Which gives the formality unto any Sacrifices. *Quod in ejus Caput ſit*, is the formal reaſon of all Propitiatory Sacrifices, and ever was ſo, as is expreſly declared, *Lev.* 16. 21, 22. And the phraſe of *bearing ſin*, of *bearing iniquity*, is conſtantly uſed for the undergoing of the puniſhment due to ſin. (2.) It had the *End* of a proper Sacrifice; it made expiation of ſin, propitiation and attonement for ſin with reconciliation with God, and ſo took away that enmity that was between God and ſinners, *Heb.* 1. 3. *Rom.* 3. 25, 26. *Heb.* 2. 17, 18. *Heb.* 5. 10. *Rom.* 8. 3. 2 *Cor.* 5. 18, 19. And although God himſelf deſigned, appointed, and contrived in Wiſdom this way of Reconciliation, as he did the means for the attoning of his own Anger towards the friends of *Job*, commanding them to go unto him, and with him offer Sacrifices for themſelves which he would

would accept, *Chap.* 4. 28. Yet as He was the Supream Governour, the Lord of all, attended with Infinite Juſtice, and Holineſs, Attonement was made with him, and ſatisfaction to him thereby.

What hath been ſpoken, may ſuffice to diſcover the emptineſs and weakneſs of thoſe exceptions which in general theſe men make againſt the Truth before laid down from the Scripture. A brief examination of ſome particular inſtances, wherein they ſeek not ſo much to oppoſe, as to reproach the Revelation of this Myſterie of the Goſpel, ſhall put a cloſe to this diſcourſe. It is ſaid then,

1. *That if this be ſo, then it will follow, that God is gracious to Forgive, and yet impoſſible for him unleſs the debt be fully ſatisfied.*

Anſw. I ſuppoſe the confuſed and abrupt expreſſion of things here, in words ſcarcely affording a tolerable ſenſe, is rather from weakneſs than captiouſneſs;

captiousneſs; and ſo I ſhall let the manner of the propoſal paſs. (2.) What if this ſhould follow, that God is *gracious* to forgive ſinners, and yet will not, cannot, on the account of his own Holineſs and Righteouſneſs, *actually forgive* any, without Satisfaction and Attonement made for ſin? the worſt that can be hence concluded is, that the Scripture is *true* which affirms both theſe in many places. (3.) This ſets out the exceeding greatneſs of the Grace of God in *forgiveneſs*, that when ſin could not be forgiven without *ſatisfaction*, and the ſinner himſelf could no way make any ſuch ſatisfaction, that he provided himſelf a Sacrifice of Attonement, that the ſinner might be diſcharged and pardoned. (4.) Sin is not properly *a debt*, for then it might be paid in kind, by ſin it ſelf; but is *called* ſo, only becauſe it binds over the ſinner to *puniſhment*, which is the ſatisfaction to be made for that which is properly a Tranſgreſſion, and improperly

properly only *a debt*. It is added,

2. *Hence it follows that the finite and impotent creature is more capable of extending Mercy and Forgiveneſs, than the Infinite and Omnipotent Creator.*

Anſw. God being Eſſentially Holy and Righteous, having ingaged his *faithfulneſs* in the ſanction of the Law, and being *naturally* and neceſſarily the Governour and Ruler of the World, the Forgiving of ſin without ſatisfaction, would be no perfection in him, but an effect of impotency, and imperfection; a thing which God cannot do, as he *cannot lye*, nor *deny himſelf*. (2.) The direct contrary of what is inſinuated, is aſſerted by this Doctrine; for on the ſuppoſition of the Satisfaction, and Attonement inſiſted on, not only doth God *freely forgive*, but that in ſuch a way of Righteouſneſs and Goodneſs as no Creature is able to conceive or expreſs the glory and excellency of it. And

to

to ſpeak of the poor halving pardons of private Men, upon particular offences againſt themſelves, who are commanded ſo to do, and have no right nor authority to require or exact puniſhment, nor is any due upon the meer account of their own concernment, in compariſon with the forgiveneſs of God, ariſeth out of a *deep ignorance* of the whole matter under conſideration.

3. It is added by them, that hence it follows, *that God ſo loved the World, he gave his only Son to ſave it; and yet that God ſtood off in high diſpleaſure, and Chriſt gave himſelf as a compleat ſatisfaction to offended Juſtice.*

Anſw. 1. Something theſe Men would ſay, if they knew what or how; for (1.) *That God ſo loved the World*, as to give his only Son to ſave it, is the expreſſion of the Scripture, and the foundation of the Doctrine whoſe truth we contend for. That Chriſt offered himſelf to make Attonement for ſinners, and therein made

ſatisfaction

satisfaction to the Justice of God, is the Doctrine it self which these Men oppose, and not any consequent of it. (3.) That God *stood off in high displeasure*, is an expression which neither the Scripture useth, nor those who declare this Doctrine from thence, nor is suited unto divine perfections, or the manner of divine operations. That intended seems to be that the Righteousness and Law of God required the punishment due to Sin, to be undergone, and thereby satisfaction to be made unto God; which is no consequent of the Doctrine, but the Doctrine it self.

4. It is yet farther objected, *that if Christ made satisfaction for sin, then he did it either as God, or as Man, or as God and Man.*

Answ, (1.) *As God and Man*, Acts 20. 28. *God redeemed his Church with his own blood*, 1 John 3. 16. Herein was manifest *the Love of God, that he laid down his life for us*, Heb. 9. 14. (2.) This *dilemma* is proposed as

that which proceeds on a ſuppoſition of *our own principles*, that Chriſt is God and Man in one Perſon, which indeed makes the pretended difficulty to be vain and a meer effect of ignorance. For all the *Mediatory* acts of Chriſt being the acts of his Perſon, muſt of neceſſity be the acts of him as God and Man. (3.) There is yet another miſtake in this inquiry; for *ſatisfaction* is in it looked on as a *real act* or operation of one, or the other nature in Chriſt; when it is the *Apoteleſma* or Effect of the actings, the doing and ſuffering of Chriſt; the Dignity of what he did in reference unto the end for which he did it. For the two natures are ſo united in Chriſt, as not to have a *third compound* principle of *Phyſical* acts and operations thence ariſing; but each nature acts diſtinctly according to its own being and properties; yet ſo, as what is the immediate act of either nature, is the act of him who is one in both, from whence it hath its dignity.

nity. (4.) The ſumm is; that in all the Mediatory actions of Chriſt we are to conſider, (1.) The *Agent*, and that is the Perſon of Chriſt. (2.) The *immediate principle* by which, and from which the Agent worketh; and that is the natures in the Perſon. (3.) The *Actions*, which are the effectual Operations of either nature. (4.) The *Effect* or work with reſpect to God and us; and this relates unto the Perſon of the Agent, the Lord Chriſt, God and Man. A blending of the natures into one common principle of operation, as the compounding of Mediums unto one end, is ridiculouſly ſuppoſed in this matter.

But yet again it is pretended that ſundry conſequences *irreligious and irrational* do enſue upon a ſuppoſition of the ſatisfaction pleaded for. What then are they?

1. *That it is unlawful and impoſſible for God All-mighty to be gracious, and merciful, or to pardon Tranſgreſſors.*

Anſw. (1.) The miſerable confuſed miſapprehenſion of things, which the propoſal of this, and the like conſequences doth evidence, manifeſts ſufficiently how unfit the makers of them are to mannage Controverſies of this nature. For (1.) It is ſuppoſed that for God *to be Gracious and Merciful*, or to *pardon Sinners*, are the ſame; which is to confound the *Eſſential properties* of his nature, with the free acts of his will. (2.) Lawful, or unlawful, are terms that can with no tolerable ſenſe be uſed concerning any properties of God, all which are natural and neceſſary unto his Being; as Goodneſs, Grace, and Mercy in particular are. (3.) That it is *impoſſible for God to pardon Tranſgreſſors according to this Doctrine*, is a fond Imagination, for it is only a declaration of the *manner* how he doth it. (4.) As God is gracious and Merciful, ſo alſo he is *Holy*, and *Righteous*, and true; and it became him, or was every way meet for him, in his way

of

of exerciſing Grace and Mercy towards ſinners, to order all things ſo, as that it might be done without the impeachment of his Holineſs, Righteouſneſs and Truth. It is ſaid again,

2. *That God was inevitably compelled to this way of ſaving Men; the higheſt affront to his uncontroulable Nature.*

Anſw. Were the Authors of theſe exceptions put to declare what they mean by *Gods uncontroulable nature*, they would hardly diſentangle themſelves with common ſence. Such Maſters of Reaſon are they indeed, whatever they would fain pretend to be. Controulable, or *uncontroulable*, reſpect actings and operations, not Beings or Natures. (2.) That upon the Principle oppoſed by theſe Men, God was *inevitably compelled to this way of ſaving Men*, is a fond and Childiſh Imagination. The whole buſineſs of the Salvation of Men according unto this Doctrine, depends

on a meer free Soveraign act of Gods will exerting it self in a way of Infinite Wisdom, Holiness, and Grace. (3.) The meaning of this Objection (if it hath either sence or meaning in it) is, that God freely purposing to save lost sinners, did it in a way becoming his *holy Nature*, and righteous Law. What other course Infinite Wisdom could have taken for the satisfaction of his Justice we know not; That Justice was to be satisfied, and that this way it is done, we know and believe.

3. They say it hence follows, *that it is unworthy of God to pardon, but not to inflict punishment on the Innocent; or require a satisfaction where there was nothing due.*

Answ. (1.) What is *Worthy* or *unworthy* of God, himself alone knows, and of men not any but according to what he is pleased to declare and reveal. But certainly, it is unworthy any Person pretending to the least Interest in Ingenuity or use of Reason, to

to uſe ſuch frivolous Inſtances in any caſe of importance which have not the leaſt pretence of Argument in them but what ariſeth from a groſs miſapprehenſion, or miſrepreſentation of a Doctrine deſigned to oppoſition. (2.) To pardon ſinners, is a thing becoming the Goodneſs and Grace of God; to do it by Chriſt, that which becometh them, and his Holineſs and Righteouſneſs alſo. *Rom.* 3. 25. *Epheſ.* 1. 6, 7. (3.) The Lord Chriſt was *Perſonally Innocent*; but He *who knew no ſin was made ſin for us*, 2 Cor. 5. 21. And as the Mediator and Surety of the Covenant, he was to anſwer for the ſins of them whom he undertook to ſave from the wrath to come; by giving himſelf a ranſome for them, and making his ſoul an Offering for their ſin. (4.) That nothing is due to the Juſtice of God for ſin, that is, that ſin doth not in the Juſtice of God deſerve puniſhment, is a good comfortable Doctrine, for Men that are reſolved to continue in

their ſins whileſt they live in this World. The Scripture tells us, that Chriſt *paid* what he took not; that all our *iniquities* were cauſed to meet upon him; that *he bare them in* his own body on the Tree; that *his ſoul was made an offering* for ſin, and thereby made Reconciliation or Attonement for the ſins of the People; if theſe Perſons be otherwiſe minded, we cannot help it.

4. It is added; that this *Doctrine doth not only diſadvantage the true vertue and real intent of Chriſts life and death, but intirely deprives God of that praiſe which is owing to his greateſt Love and Goodneſs.*

Anſw. I ſuppoſe that this is the firſt time, that this Doctrine fell under this imputation; nor could it poſſibly be lyable unto this charge from any, who did either underſtand it, or the grounds on which it is commonly oppoſed. For, there is no end of the Life or death of Chriſt, which the *Socinians* themſelves admit of, but it

is

is also allowed, and asserted in the Doctrine now called in Question. Do they say, that he *taught the Truth* or revealed the whole mind and will of God concerning his Worship and our obedience? We say the same. Do they say, that by his death he *bare testimony* unto, and confirmed the truth which he had taught? it is also owned by us. Do they say that in what he did, and suffered, he set us an *Example* that we should labour after conformity unto? it is what we acknowledge and teach. Only we say that all these things belong principally to his *Prophetical Office*. But we moreover affirm and believe, that as a *Priest*, or in the discharge of his *Sacerdotal Office*, he did in his death and sufferings, offer himself a Sacrifice to God, to make Attonement for our sins, which they deny; and that *he dyed for us*, or in *our stead*, that we might go free; without the faith and acknowledgement whereof no part of the Gospel can be rightly under-

ſtood. All the ends then which they themſelves aſſign of the *Life* and death of Chriſt, are by us granted; and the principal one, which gives life and efficacy to the reſt, is by them denyed. Neither (2.) doth it fall under any poſſible imagination, that the *praiſe due unto God* ſhould be Ecclipſed hereby. The Love and Kindneſs of God towards us, is in the Scripture fixed principally and fundamentally, on his *ſending of his only begotten Son to dye for us.* And certainly the greater the work was that he had to do, the greater ought our acknowledgement of his Love and kindneſs to be; but it is ſaid,

5. *That it repreſents the Son more kind and compaſſionate than the Father; whereas if both be the ſame God, then either the Father is as loving as the Son, or the Son as angry as the Father.*

Anſw. (1.) The Scripture referreth the Love of the Father, unto two heads. (1.) The *ſending of his Son to dye for us*, John 3. 16. Rom. 5. 8.

1 John

1 John 4. 8. (2.) *In choosing sinners unto a participation of the fruits of his love*, Ephes. 1. 3, 4, 5, 6. The Love of the Son, is fixed signally on his *actual giving himself to dye for us*, Gal. 2. 20. Ephes. 5. 25. Rev. 1. 5. What ballances these Persons have got, to weigh these Loves in, and to conclude which is the *greatest* or most weighty, I know not.

2. Although only the actual discharge of his Office be directly assigned to the Love of Christ, yet his *condescention* in taking our nature upon him expressed by his *mind*, Ephes 6.7. and the readiness of his Will, *Psalm* 40. 8. doth eminently comprise Love in it also.

Thirdly, The Love of the Father in sending of the Son, was an act of *his will*, which being a natural and essential property of God, it was so far the act of the Son also, as he is partaker of the same nature; though eminently and in respect of order it was peculiarly the act of the Father.

(4.) The anger of God againſt ſin, is an effect of his eſſential Righteouſneſs and Holineſs which belong to him as God; which yet hinders not, but that both Father, and Son, and Spirit acted Love towards ſinners. They ſay again,

6. *It robs God of the gift of his Son for our redemption, which the Scriptures attribute to the unmerited Love he had for the World, in affirming the Son purchaſed that redemption from the Father, by the gift of himſelf to God as our compleat ſatisfaction.*

Anſw. (1.) It were endleſs to conſider the improper and abſurd expreſſions which are made uſe of in theſe exceptions; as here the *laſt words* have no tolerable ſence in them according to any principles whatever. (2.) If the Son's purchaſing Redemption for us, procuring, obtaining it, do rob God of the gift of his Son for our redemption; the Holy Ghoſt muſt anſwer for it: For having *obtained* for us, or procured, or purchaſed

eternal

eternal redemption, is the word uſed by himſelf, *Heb.* 9. 14. And to deny that he hath laid down his Life *a ranſome* for us, and to have *bought us with a price*, is openly to deny the Goſpel. (2.) In a word, the great gift of God conſiſted in *giving his Son to obtain Redemption* for us. (3.) Herein he *offered himſelf unto God*, and gave himſelf for us; and if theſe Perſons are offended herewithal, what are we that we ſhould withſtand God. They ſay,

7. *Since Chriſt could not pay what was not his own, it follows that in the payment of his own, the caſe ſtill remains equally grievous. Since the debt is not hereby abſolved or forgiven, but tranſferred only; and by conſequence we are no better provided for ſalvation than before, owing that now to the Son, which was once owing to the Father.*

Anſw. The looſeneſs, and dubiouſneſs of the expreſſions here uſed, makes an appearance that there is ſomething in them, when indeed there is

is not. There is an Alluſion in them to a debt and a payment, which is the moſt *improper expreſſion* that is uſed in this matter, and the interpretation thereof is to be regulated by other proper expreſſions of the ſame thing. But to keep to the Alluſion, (1.) Chriſt *paid his own*, but not for himſelf, *Dan.* 9. 26. (2.) Paying it for us, the *debt* is diſcharged, and our actual diſcharge is to be given out according to the wayes and means, and upon the conditions appointed and conſtituted by the Father and Son. (3.) When a debt is ſo transferred as that one is accepted in the room, and obliged to payment in the ſtead of another, and that payment is made and accepted accordingly, all Law and Reaſon require that the original Debtor be diſcharged. (4.) What on this account we owe to the Son, is praiſe, thankfulneſs, and obedience, and not the debt which he took upon himſelf, and diſcharged for us, when we were *non-ſolvent*, by his love. So that this matter

ter is plain enough, and not to be involved by such cloudy expressions and incoherent discourse, following the *Metaphor* of a debt. For if God be considered as the *Creditor*, we all as Debtors, and being *insolvent*, Christ undertook out of his Love to pay the debt for us, and did so accordingly, which was accepted with God; it follows that we are to be discharged, upon Gods terms, and under a new obligation unto his Love, who hath made this satisfaction for us, which we shall eternally acknowledge. It is said,

8. *It no way renders Men beholding, or in the least obliged to God, since by their Doctrine he would not have abated us, nor did he Christ the least farthing; so that the acknowledgements, are peculiarly the Sons, which destroyes the whole current of Scripture Testimony for his good will towards Men. O the infamous portraicture this Doctrine draws of the Infinite Goodness; is this your retribution, O injurious Satisfactionists?*

Answ. This is but a bold Repetition

tion of what in other words was mentioned before over and over. Wherein the Love of God in this matter consisted, and what is the obligation on us unto thankfulness and obedience, hath been before also declared. And we are not to be moved in Fundamental Truths, by *vain exclamations* of weak and unstable Men. It is said,

9. *That Gods Justice is satisfied for sins past, present and to come, whereby God and Christ have lost both their power of injoyning Godliness, and prerogative of punishing disobedience; for what is once paid, is not revokable; and if punishment should arrest any for their debts, it argues a breach on God or Christs part; or else that it hath not been sufficiently solved; and the penalty compleat sustained by another.*

Answ. The intention of this pretended consequence of our Doctrine is, that upon a supposition of satisfaction made by Christ, there is no solid foundation remaining for the prescription

ſcription of Faith, Repentance, and Obedience on the one hand, or of puniſhing them who refuſe ſo to obey, believe, or repent, on the other. The Reaſon of this Inference inſinuated, ſeems to be this; that ſin being ſatisfied for, cannot be called again to an Account. For the former part of the pretended conſequence, namely that on this ſuppoſition, there is no foundation left for the preſcription of Godlineſs, I cannot diſcern any thing in the leaſt looking towards the confirmation of it, in the words of the Objection laid down. But theſe things are quite otherwiſe; as is manifeſt unto them that read and obey the Goſpel. For (1.) Chriſts ſatisfaction for ſins, acquits not the creature of that dependance *on* God, and duty which he owes *to* God, which notwithſtanding *that*, God may juſtly, and doth preſcribe unto him, ſuitable to his own Nature, Holineſs and Will. The whole of our regard unto God, doth not lye in an acquitment from

ſin.

ſin. It is moreover required of us as a neceſſary and indiſpenſible conſequence of the Relation wherein we ſtand unto him, that we live to him and obey him, whether ſin be ſatisfied for, or no. The manner and meaſure hereof are to be regulated by his preſcriptions, which are ſuited to his own Wiſdom and our condition. And they are now referred to the heads mentioned of *Faith*, *Repentance*, and *new Obedience*. (2.) The Satisfaction made for ſin, being not made by the ſinner himſelf, there muſt of neceſſity be a Rule, Order, and law-Conſtitution how the ſinner may come to be intereſted in it, and made partaker of it. For the conſequent of the Freedom of one by the ſuffering of another, is not *natural* or neceſſary, but muſt proceed and ariſe from a Law-Conſtitution, Compact, and Agreement. Now the *way* Conſtituted and Appointed, is that of Faith, or believing, as explained in the Scripture. If Men believe not, they are no leſs liable

to

to the puniſhment due to their ſins, than if no ſatisfaction at all were made for ſinners. And whereas it is added, *forgetting that every one muſt Appear before the Judgement ſeat of Chriſt, to receive according to things done in the body; Yea and every one muſt give an Account of himſelf to God*; cloſing all with this, *but many more are the groſs abſurdities and Blaſphemies that are the genuine fruits of this ſo conſidently believed Doctrine of ſatisfaction.* I ſay it is (3.) Certain, that we muſt all Appear before the Judgement ſeat of Chriſt, to receive according to the things done in the body; and therefore Wo will be unto them at the great day, who are not able to plead the *Attonement* made for their ſins by the blood of Chriſt, and an Evidence of their intereſt therein by their *faith and obedience*, or the things done and wrought in them, and by them whilſt they were in the body here in this World. And this it would better become theſe perſons to betake themſelves

ſelves unto the conſideration of, than to exerciſe themſelves unto an unparallel'd confidence in reproaching thoſe with *abſurdities* and *blaſphemies*, who believe the Deity and Satisfaction of Jeſus Chriſt the Son of the living God, who *dyed for us*, which is the ground and bottom of all our Expectation of a *bleſſed life* and immortality to come.

The removal of theſe Objections againſt the Truth ſcattered of late up and down in the hands of all ſorts of Men, may ſuffice for our preſent purpoſe. If any amongſt theſe Men, who judge that they have an ability to mannage the oppoſition againſt the Truth as declared by us, with ſuch pleas, Arguments, and exceptions, as may pretend an intereſt in appearing Reaſon, they ſhall, God aſſiſting, be attended unto. With men, given up to a ſpirit of railing or reviling, though it be no ſmall honour to be reproached by them who reject with ſcorn the eternal Deity of the Son of God, and the Satisfactory Attonement

ment that he made for the ſins of Men, no Perſon of Sobriety will contend. And I ſhall further only deſire the *Reader* to take notice, that though theſe few ſheets were written in few hours, upon the deſire, and for the ſatisfaction of ſome private Friends, and therefore contain meerly an expreſſion of preſent thoughts, without the leaſt deſign or divertion of mind towards accuracy or Ornament; yet the Author is ſo far confident that the Truth, and nothing elſe is propoſed and confirmed in them, that he fears not but that an oppoſition to what is here declared will be removed, and the Truth reinforced in ſuch a way and manner as may not be to its diſadvantage.

FINIS.

An Appendix.

THE preceding Diſcourſe, (as hath been declared) was written for the Uſe of *Ordinary Chriſtians*; or ſuch as might be in danger to be *ſeduced*, or any way entangled in their minds, by the *late attempts* againſt the Truths pleaded for. For thoſe to whom the diſpenſation of the Goſpel is committed, are *debtors both to the Greeks, and to the Barbarians; both to the Wiſe and to the unwiſe*, Rom. 1. 14. It was therefore thought meet, to inſiſt only on things *neceſſary*, and ſuch as their *faith*

is

is immediately concerned in; and not to immix therewithall, any ſuch Arguments or Conſiderations, as might not, by reaſon of the *Terms* wherein they are expreſſed, be obvious to their Capacity and Underſtanding. Unto *Plainneſs* and *Perſpicuity*, *Brevity* was alſo required, by ſuch as judged this work neceſſary. That deſign we hope is anſwered, and now diſcharged in ſome uſeful meaſure. But yet becauſe many of our *Arguments* on the head of the *ſatisfaction of Chriſt*, depend upon the genuine ſignification and notion of the *Words* and *Terms* wherein the Doctrine of it is delivered, which for the Reaſons before mentioned could not conveniently be diſcuſſed in the foregoing *diſcourſe*, I ſhall here in ſome *few Inſtances*, give an Account of what farther confirmation the Truth might receive, by a due Explanation of them. And I ſhall mention here but few of them, becauſe a large Diſſertation concerning them all, is

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intended in another way.

First, For the Term of *ſatisfaction* it ſelf; It is granted that in this matter it is not found in the *Scripture*. That is, it is not ſo ῥητῶς, or *Syllabically*, but it is καὶ τὸ πρᾶγμα ἀναντιῤῥήτως; the thing it ſelf intended is aſſerted in it, beyond all *modeſt* contradiction. Neither indeed is there in the Hebrew Language any word that doth *adequately* anſwer unto it; no nor yet in the *Greek*. As it is uſed in this cauſe, ἐγγύη, which is properly *ſponſio* or *fide juſſio*, in its actual diſcharge, maketh the neareſt approach unto it. ἱλασμὸν ποιῶν is uſed to the ſame purpoſe. But there are Words and Phraſes both in the *Old Teſtament*, and in the *New*, that are equipollent unto it, and expreſs the matter or thing intended by it: As in the Old are, פִּדְיוֹן פָּדָה and כֹּפֶר כִּפֶּר This laſt word we render *ſatisfaction*, *Numb.* 35. 32, 33. where God denyes that any *compenſation*, Sacred or Civil, ſhall be received to free a *Murderer*

derer from the punishment due unto him; which properly expresseth what we intend. *Thou shalt admit of no satisfaction for the life of a Murderer.*

In the New Testament; λύτρον, ἀντίλυτρον, ἀπολύτρωσις, τιμὴ, ἱλασμὸς; and the *Verbs*; λυτρῶν, ἀπολυτρῶν, ἐξαγοράζειν, ἱλάσκεσθαι, are of the same importance; and some of them accommodated to express the thing intended, beyond that which hath obtained in vulgar use. For that which we intended hereby, is, the *Voluntary Obedience unto Death, and the Passion or suffering of our Lord Jesus Christ, God and Man, whereby, and wherein he offered himself through the Eternal Spirit, for a propitiatory Sacrifice, that he might fulfill the Law, or answer all its universal Postulata, and as our Sponsor, undertaking our Cause, when we were under the sentence of condemnation, underwent the punishment due to us from the Justice of God, being transferred on him; whereby having*

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ing made a perfect and absolute Propitiation or Attonement for our sins, he procured for us deliverance from death, and the Curse, and a Right unto life everlasting. Now this is more properly expressed by some of the words before mentioned, than by that of *Satisfaction*; which yet nevertheless as usually explained, is *comprehensive*, and in no way unsuited to the matter intended by it.

In general, men by this word understand either *reparationem offensæ*, or *solutionem debiti*: either *Reparation* made for offence given unto any; or the *payment* of a debt. *Debitum* is either *criminale*, or *pecuniarium*; that is, either, the obnoxiousness of a man to *punishment* for crimes, or the guilt of them, in answer to that Justice and Law which he is necessarily liable and subject unto; or, unto a *payment* or compensation by, and of money, or what is valued by it; which last consideration, neither in it self, nor in any reasonings from

an *Analogie* unto it, can in this matter have any proper place. Satisfaction is the effect of the doing or ſuffering, what is required for the anſwering of his charge againſt faults or ſins, who hath Right, Authority and Power to require, exact, and inflict puniſhment for them. Some of the Schoolmen define it, by *voluntaria redditio æquivalentis indebiti*; of which more elſewhere. The true meaning of to ſatisfie, or make ſatisfaction, is *tantum facere aut pati, quantum ſatis ſit juſte irato ad vindictam.* This *ſatisfaction* is impleaded, as inconſiſtent with free *Remiſſion of Sins*; how cauſleſly we have ſeen. It is ſo far from it, that it is neceſſary to make way for it, in caſe of a Righteous Law tranſgreſſed, and the publick Order of the Univerſal Governour and Government of all, diſturbed. And this God directs unto, Lev. 4. 31. *The Prieſt ſhall make an Attonement for him, and it ſhall be forgiven him.* This *Attonement* was a

Legal

Legal Satisfaction, and it is by God himſelf premiſed to Remiſſion or Pardon. And *Paul* prayes *Philemon* to forgive *Oneſimus*, though he took upon himſelf to make ſatisfaction for all the wrong or dammage that he had ſuſtained, *Epiſt. v.* 18, 19. And when God was diſpleaſed with the friends of *Job* he preſcribes a way to them, or what they ſhall do, and what they ſhall get done for them, that they might be accepted and pardoned, Job 42. 7, 8. *The Lord ſaid unto* Eliphaz, *my wrath is kindled againſt thee and againſt thy two friends, therefore take unto you now ſeven Bullocks and ſeven Ramms, and go to my ſervant* Job, *and offer up for your ſelves a burnt offering, and my ſervant* Job *ſhall pray for you, for him I will accept; leſt I deal with you after your folly.* He plainly enjoyneth an Attonement, that he might freely pardon them. And both theſe, namely *ſatisfaction* and *pardon*, with their order and conſiſtency, were

ſolemnly repreſented by the great Inſtitution of the Sacrifice of the *Scape Goat.* For after all the ſins of the people were put upon him, or the puniſhment of them transferred unto him in a *Type* and Repreſentation, with *quod in ejus caput ſit*, the Formal Reaſon of all Sacrifices propitiatory, he was ſent away with them, denoting the oblation or *forgiveneſs of ſin*, after a Tranſlation made of its puniſhment, *Lev.* 16. 21, 22. And whereas it is not expreſly ſaid, that that *Goat* ſuffered, or was ſlain, but was either שלח לא *Hircus Emiſſarius*, a Goat ſent away, or was ſent to a Rock called *Azazel* in the Wilderneſs, as *Vatablus* and *Oleaſter*, with ſome others think, (which is not probable, ſeeing though it might then be done whilſt the people were in the Wilderneſs of *Sinai*; yet could not by reaſon of its diſtance, when the people were ſetled in *Canaan* be annually obſerved;) it was from the poverty of the Types, whereof no

one

one could fully repreſent that Grace which it had particular reſpect unto. What therefore was wanting in that *Goat*, was ſupplyed in the other, which was *ſlain* as a *ſin offering*, v. 11. 15.

Neither doth it follow, that on the ſuppoſition of the ſatisfaction pleaded for, the Freedom, Pardon, or Acquitment of the perſon originally guilty and liable to puniſhment, muſt immediately and *ipſo facto*, enſue. It is not of the nature of every *ſolution* or *ſatisfaction*, that deliverance muſt *ipſo facto* follow. And the Reaſon of it is, becauſe this ſatisfaction by a *ſuccedaneous ſubſtitution* of one to undergo puniſhment for another, muſt be founded in a voluntary compact, and Agreement. For there is required unto it, a *Relaxation of the Law*, though not as unto the puniſhment to be inflicted, yet as unto the perſon to be puniſhed. And it is otherwiſe in perſonal guilt, than in *pecuniary debts*. In theſe the *Debt* it ſelf

is ſolely intended, the perſon only obliged with reference thereunto. In the other, the perſon is firſtly and principally under the Obligation. And therefore when a *pecuniary debt* is paid, by whomſoever it be paid, the Obligation of the perſon himſelf unto payment ceaſeth *ipſo facto*. But in things *criminal*, the guilty perſon himſelf, being firſtly, immediately and intentionally under the Obligation unto puniſhment, when there is introduced by *compact*, a *vicarious ſolution* in the ſubſtitution of another to ſuffer, though he ſuffer the *ſame abſolutely* which thoſe ſhould have done for whom he ſuffers; yet becauſe of the *Acceptation* of his perſon to ſuffer, which might have been refuſed, and could not be admitted, without ſome *Relaxation of the Law*, Deliverance of the guilty perſons cannot enſue *ipſo facto*, but by the intervention of the Terms fixed on in the Covenant or Agreement for an admittance of the ſubſtitution.

It

It appears from what hath been ſpoken, that in this matter of *Satisfaction*, God is not conſidered as a *Creditor*, and ſin as a *debt*, and the Law as an obligation to the payment of that *Debt*, and the Lord Chriſt as paying it; though theſe *notions* may have been uſed by ſome for the Illuſtration of the whole matter; and that not without countenance from ſundry expreſſions in the Scripture to the ſame purpoſe; But God is conſidered as the infinitely holy and righteous *Author* of the Law, and Supream *Governour of all mankind*, according to the Tenor and Sanction of it. Man is conſidered as a *ſinner*, a tranſgreſſor of that Law, and thereby obnoxious and liable to the *puniſhment* conſtituted in it, and by it, anſwerably unto the *Juſtice* and Holineſs of its Author. The *Subſtitution* of Chriſt was meerly *Voluntary* on the part of God, and of himſelf, undertaking to be a Sponſor to anſwer for the ſins of men, by undergoing the puniſh-

ment due unto them. That to this End there was a *Relaxation of the Law*, as to the perſons that were to ſuffer, though not as to what was to be ſuffered. Without the former, the *Subſtitution* mentioned could not have been admitted. And on ſuppoſition of the latter, the ſuffering of Chriſt could not have had the nature of puniſhment properly ſo called. For *puniſhment* relates to the *Juſtice* and Righteouſneſs in Government of him that exacts it, and inflicts it. And this the Juſtice of God doth not, but by the Law. Nor could the *Law* be any way ſatisfied, or fulfilled by the ſuffering of Chriſt, if antecedently thereunto its obligation or power of obliging unto the penalty conſtituted in its Sanction, unto ſin, was relaxed, diſſolved, or diſpenſed withall. Nor was it agreeable to *Juſtice*, nor would the nature of the things themſelves admit of it, that another puniſhment ſhould be inflicted on Chriſt, than what we had deſerved, nor could

could our ſin be the impulſive cauſe of his death: nor could we have had any benefit thereby. And this may ſuffice to be added unto what was ſpoken before, as to the nature of *ſatisfaction*, ſo far as the *brevity* of the diſcourſe whereunto we are confined, will bear, or the uſe whereunto it is deſigned doth require.

Secondly, The *Nature of the Doctrine* contended for, being declared and cleared, we may in *one or two inſtances* manifeſt how evidently it is revealed, and how fully it may be confirmed or vindicated. It is then in the Scripture declared, that Chriſt *dyed for us*; that he *dyed for our ſins*, and that *we are thereby delivered*. This is the foundation of Chriſtian Religion as ſuch. Without the faith, and acknowledgement of it, we are not Chriſtians. Neither is it in theſe general terms, at all denyed by the *Socinians*. It remains therefore, that we conſider, (1.) How this is revealed and affirmed in the Scripture:

and (2.) What is the true meaning of the Expreſſions and Propoſitions wherein it is revealed and affirmed; for in them, as in ſundry others, we affirm, that the ſatisfaction pleaded for, is contained.

1. Chriſt is ſaid to *dye*, to *give himſelf*, to *be delivered*, ὑπὲρ ἡμῶν, &c. *for us*, *for his ſheep*, *for the life of the world*, *for ſinners*, *John* 6. 51. *Chap.* 10. 15. *Rom.* 5. 6. 2 *Cor.* 5. 14, 15. *Gal.* 2. 20. *Heb.* 2. 9. Moreover he is ſaid to dye ὑπὲρ ἁμαρτιῶν, for ſins, 1 *Cor.* 15. 3. *Gal.* 1. 4. The End whereof every where expreſſed in the Goſpel, is, that we might be *freed*, *delivered*, and *ſaved*. Theſe things as was ſaid, are agreed unto, and acknowledged.

2. The meaning and importance, we ſay of theſe Expreſſions, is; that Chriſt dyed in our *Room*, *Place*, or *Stead*, undergoing the *Death* or *Puniſhment* which we ſhould have undergone in the way and manner before declared. And this is the *ſatisfaction*

ſuction we plead for. It remains therefore, that from the *Scripture*, the *nature* of the things treated of, the *proper ſignification* and conſtant uſe of the Expreſſions mentioned, the *Exemplification* of them in the Cuſtoms and Uſages of the Nations of the World, we do evince and manifeſt, that what we have laid down, is the true and proper ſenſe of the words, wherein this Revelation of *Chriſts dying for us* is expreſſed; ſo that they who deny Chriſt to have *dyed for us* in this ſenſe, do indeed deny that he properly dyed for us at all; what ever benefits they grant, that by his death we may obtain.

First, We may conſider the Uſe of this Expreſſion in the Scripture, either indefinitely, or in particular Inſtances.

Only we muſt take this along with us, that *dying for ſins and Tranſgreſſions*, being added *unto dying for ſinners* or perſons, maketh the *ſubſtitution* of one in the room and ſtead of another,

another, more evident, than when the dying of one for another only, is mentioned. For whereas all *Predicates* are regulated by their *ſubjects*, and it is ridiculous to ſay, that one dyeth in the ſtead of ſins, the meaning can be no other, but the bearing or anſwering of the ſins of the ſinner, in whoſe ſtead any one dyeth. And this is in the Scripture declared to be the ſenſe of that Expreſſion, as we ſhall ſee afterwards. Let us therefore conſider ſome Inſtances.

John 11. 50. The words of *Caiaphas Counſel* are, συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. *It is expedient for us, that one man ſhould dye for the people, and that the whole Nation periſh not:* which is expreſſed again, *Chap.* 18. 14. ἀπόλεσθαι ὑπὲρ τοῦ λαοῦ, *periſh for the people. Caiaphas* feared, that if Chriſt were ſpared, the people would be deſtroyed by the *Romans*. The way to free them, he thought was by the deſtruction of Chriſt; him

him therefore he devoted to death, in lieu of the People. As *He*

Unum pro multis dabitur Caput.

One head ſhall be given for many. Not unlike the Speech of *Otho* the Emperour in *Xiphilin*, when he ſlew himſelf to preſerve his Army; For when they would have perſwaded him to renew the war after the defeat of ſome of his Forces, and offered to lay down their lives to ſecure him; he replyed, that he would not; adding this Reaſon, πολὺ γὰρ πᾶν κρεῖττον, καὶ δικαιότερον ὄφειν, ἕνα ὑπὲρ πάντων ἢ πολλοὺς ὑπὲρ ἑνὸς ἀπόλεσθαι. *It is far better, and more juſt that one ſhould periſh or dye for all; than that many ſhould periſh for one*; that is, One in the ſtead of many, that they may go free; or as another ſpeaks;

Ἐξὸν πρὸ πάντων μίαν ὑπερδοῦναι
θανεῖν. *Eurip.*

Let one be given up to dye in the ſtead of all.

John

Joh. 13. 38. Τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. They are the words of St. *Peter* unto *Christ*; *I will lay down my life for thee*; To free thee, I will expose my own head to danger, my life to death; that thou maist live and I dye. It is plain that he intended the same thing with the celebrated ἀντίψυχοι of old, who exposed their own lives, (ψυχὴν ἀντὶ ψυχῆς) for one another, such were *Damon and Pythias*, *Orestes & Pylades*, *Nisus & Euryalus*. Whence is that saying of *Seneca*, *Succurram perituro*; *sed ut ipse non peream*; *nisi si futurus ero magni hominis*, *aut magnæ rei merces*. *I will relieve or succour one that is ready to perish*; *yet so as that I perish not my self*; *unless thereby*, *I be taken in lieu of some great man*, *or great matter*. For a great man, a man of great worth and usefulness I could perish, or dye in his stead, that he might live and go free.

We have a great Example also of the importance of this Expression in those words of *David* concerning *Absolom*,

Abſolom, 2 *Sam.* 18.33. מִי יִתֵּן מוֹתִי אֲנִי תַחְתֶּיךָ *Who will grant me to dye, I for thee*, or in thy ſtead; *My Son Abſolom.* It was never doubted, but that *David* wiſhed that he had dyed in the ſtead of his Son; and to have undergone the death which he did, to have preſerved him alive. As to the ſame purpoſe, though in another ſenſe, *Mezentius* in *Virgil* expreſſeth himſelf, when his Son *Lauſus* interpoſing between him and danger in Battel, was ſlain by *Æneas*.

Tantane me tenuit vivendi nate voluptas,
Ut pro me hoſtili paterer ſuccedere dextræ
Quem genui? tuane hæc genitor per vulnera ſervor?
Morte tuâ vivam?

Haſt thou O Son, fallen under the Enemies hand in my ſtead; am I ſaved by thy wounds; do I live by thy death?

And the word חחת uſed by *Da-*

vid

vid doth ſignifie, when applyed unto perſons, either a *ſucceſſion*, or a *ſubſtitution*; ſtill the coming of one into the Place and Room of another; When one ſucceeded to another in Government, it is expreſſed by that word, 2 *Sam.* 10 1. 1 *Kings* 7. 7. *Chap.* 19. 16. In other caſes it denotes a *ſubſtitution*. So *Jehu* tells his Gurad, that if any one of them let any of *Baals Prieſts* eſcape, נַפְשׁוֹ תַּחַת נַפְשׁוֹ, 2 *Kings* 10. 24. his life ſhould go in the ſtead of the life that he had ſuffered to eſcape.

And this anſwereth unto ἀντὶ in the *Greek*, which is alſo uſed in this matter; and ever denotes either *equality*, *contrariety*, or *ſubſtitution*. The two former ſenſes, can here have no place; the latter alone hath. So it is ſaid, that *Archelaus* reigned, ἀντὶ ἡρῴδου τοῦ πατρὸς αὐτοῦ; *Mat.* 2. 1, 2. *In the room or ſtead of* Herod *his Father*. So ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, ὀδοὺς ἀντὶ ὀδόντος. *Matth.* 5. 38. *is an eye for an eye, and a tooth for a tooth.* And this

this word also is used in expressing the death of Christ for us. He came, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. *Matth.* 20. 28. *To give his life a ransome for many*; that is, in their *stead* to dye. So the words are used again, *Mark* 10. 45. And both these notes of a *succedaneous substitution* are joined together, 1 *Tim.* 2. 6. ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων. And this the *Greeks* call τῆς ψυχῆς πριαῖσθαι, *to buy any thing*, to purchase or procure any thing, with the price of ones life. So *Tigranes* in *Xenophon*, when *Cyrus* askt him what he would give or do for the liberty of his Wife whom he had taken prisoner; answered, κἂν τῆς ψυχῆς πριαίμην ὥστε μήποτε λατρεῦσαι ταύτην; *I will purchase her liberty with my life, or the price of my soul.* Whereon the *Woman* being freed, affirmed afterwards, that she considered none in the company, but him who said, ὡς τῆς ψυχῆς ἂν πρίατο ὥστε μὴ με δουλεύειν; *that he would pur-*

purchaſe my liberty with his own life.

And theſe things are added on the occaſion of the Inſtances mentioned in the Scripture, whence it appears, that this expreſſion of *dying for another*, hath no other ſenſe or meaning, but only dying *inſtead of another*, undergoing the death that he *ſhould undergo*, that he might go free. And in this matter of Chriſts dying for us, add that he ſo dyed for us, as that he alſo dyed for our ſins, that is, either to *bear their puniſhment*, or to *expiate their guilt*, (for other ſenſe the words cannot admit) and he that pretends to give any other ſenſe of them than that contended for, which implyes the whole of what lyes in the Doctrine of Satisfaction, *erit mihi magnus Apollo*; even he who was the Author of all *ambiguous Oracles of old.*

And this is the common ſenſe of *mori pro alio*, and *pati pro alio*, or *pro alio diſcrimen capitis ſubire*; a *ſubſtitution*

tution is ſtill denoted by that expreſſion, which ſufficeth us in this whole cauſe; for we know both into whoſe room he came, and what they were to ſuffer. Thus *Entellus* killing and ſacrificing an Ox to *Eryx* in the ſtead of *Dares* whom he was ready to have ſlain, when he was taken from him, expreſſeth himſelf;

Hanc tibi Eryx meliorem animam pro morte Daretis
Perſolvo.

He offered the Ox, a better Sacrifice, in the ſtead of Dares, taken from him. So

--Fratrem Pollux alternâ morte redemit.

And they ſpeak ſo not only with reſpect unto death, but where ever any thing of *Durance* or ſuffering is intended. So the Angry Maſter in the *Comœdian*,

Verberibus

Verberibus Cæsum te Dave in pistrinum dedam usq; ad necem.

Eâ lege atque omine, ut si inde te exemerim, ego pro te molam.

He threatned his Servant to cast him into Prison to be macerated to death with labour, and that with this engagement, that if he ever let him out he would *grind for him*; that is, in his stead. Wherefore without offering Violence to the common means of Understanding things amongst men, another sense cannot be affixed to these words.

The *Nature of the thing* it self will admit of no other Exposition than that given unto it; and it hath been manifoldly exemplified among the Nations of the world. For suppose a man guilty of any crime, and on the account thereof, to be exposed unto Danger from God or man, in a way of Justice, Wrath, or Vengeance, and when he is ready to be given

given up unto ſuffering according unto his demerit, another ſhould tender himſelf to dye for him that he might be freed, let an appeal be made to the common Reaſon and Underſtandings of all men, whether the intention of this his *dying for another*, be not, that he ſubſtitutes himſelf in his ſtead to undergo what he ſhould have done, however the tranſlation of puniſhment from one to another may be brought about and aſſerted. For at preſent we treat not of the *Right*, but of the *fact*, or the thing it ſelf. And to deny this to be the caſe as to the *ſufferings of Chriſt*, is as far as I can underſtand, to ſubvert the whole Goſpel.

Moreover, as was ſaid, this hath been variouſly exemplified among the Nations of the world; whoſe actings in ſuch caſes, becauſe they excellently ſhadow out the general notion of the death of Chriſt for others, for ſinners; and are appealed unto directly by the Apoſtle to this purpoſe,

poſe, *Rom.* 5. 7, 8. I ſhall in a few Inſtances reflect upon.

Not to inſiſt on the voluntary ſurrogations of private Perſons, one into the *Room* of another, mutually to undergo *dangers and death* for one another, as before mentioned, I ſhall only remember ſome publick Tranſactions in reference unto *communities*, in Nations, Cities, or Armies. Nothing is more celebrated amongſt the Ancients than this; that when they ſuppoſed themſelves in Danger, from the Anger and diſpleaſure of their Gods, by reaſon of any guilt or crimes among them, ſome one perſon ſhould either *devote* himſelf, or be devoted by the people, to dye for them, and therein to be made as it were an *expiatory Sacrifice*. For where ſin is the cauſe, and God is the object reſpected, the making of ſatisfaction by *undergoing puniſhment*, and expiating of ſin by a propitiatory Sacrifice, are but various expreſſions of the ſame thing. Now thoſe whoſo *devoted* themſelves, as was

was ſaid, *to dye in the ſtead of others*, or to *expiate their ſins*, and turn away the Anger of the God they feared by their death, *deſigned* two things in what they did. Firſt, That the *Evils* which were impendent on the people and feared, might fall on themſelves, ſo that the people might go free. Secondly, That all good things which themſelves deſired, might be conferred on the People; which things have a notable ſhaddow in them of the great *expiatory Sacrifice* concerning which we treat, and expound the Expreſſions wherein it is declared. The Inſtance of the *Decii*, is known; of whom the Poet,

Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina; pro totis legionibus hitamen,
& pro
Omnibus auxiliis, atq; omni plebe Latina,
Sufficiunt Diis infernis.

The two *Decii*, Father and Son, in imminent dangers of the people, devoted

voted themſelves, at ſeveral times, unto Death and Deſtruction. And ſaith he; *ſufficiunt Dii infernis*; they ſatisfied for the whole people; adding the Reaſon, whence ſo it might be;

Pluris enim Decii quam qui ſervantur ab illis.

They were more to be valued, than all that were ſaved by them. And the great *Hiſtorian* doth excellently deſcribe both the Actions, and Expectations of the one and the other in what they did. The Father, when the *Roman Army* commanded by himſelf and *Titus Manlius*, was near a total ruine by the *Latines*, called for the publick Prieſt, and cauſed him with the uſual ſolemn *Ceremonies*, to devote him to death, for the deliverance and ſafety of the Army: after which making his requeſts to his Gods, (*dii quorum eſt poteſtas noſtrorum hoſtiumq;*) *the gods that had power over them and their Adverſaries*, as he ſuppoſed, he caſt himſelf

himſelf into death by the ſwords of the Enemy. *Conſpectus ab utraque acie aliquanto auguſtior humano viſu, ſicut cœlo miſſus, piaculum omnis Deorum iræ, qui peſtem ab ſuis averſam in hoſtes ferret. He was looked on by both Armies, as one more Auguſt than a man, as one ſent from Heaven, to be a piacular Sacrifice; to appeaſe the Anger of the gods, and to transferre deſtruction from their own Army to the Enemies*, Liv. Hiſt. 8. His Son in like manner in a great and dangerous battel againſt the *Galls* and *Samnites*; wherein he commanded in Chief, *devoting* himſelf as his Father had done, added unto the former ſolemn deprecations; *præ ſe, agere ſeſe, formidinem ac fugam, cædemque ac cruorem, cœleſtium, inferiorum iras, lib.* 11. That he carryed away before him, (from thoſe for whom he devoted himſelf) *fear and flight, ſlaughter and blood, the anger of the Cœleſtial and Infernal gods.* And as they did in this *devoting of themſelves* deſign, *averruncare malum, de-*

ium iras, luſtrare populum, aut exercitum, piaculum fieri or περίψημα, ἀνάθημα, ἀποκαθάρμα, *expiare crimina, ſcelus, reatum,* or to remove all evil from others by taking it on themſelves in their ſtead; ſo alſo they thought they might, and intended in what did, to covenant and contract for the good things they deſired. So did theſe *Decii*, and ſo is *Menœceus* reported to have done, when he devoted himſelf for the City of *Thebes* in danger to be deſtroyed by the *Argives*. So *Papinius* introduceth him treating his gods,

Armorum ſuperi, tuq; ô quifunere tanto
Indulges mihi Phœbe mori, date gaudia Thebis,
Quæ pepegi, & toto quæ ſanguine prodigus emi.

He reckoned that he had not only repelled all death and danger from *Thebes*, by his own, but that he had purchaſed joy, in peace and liberty for the people.

And

And where there was none in publick calamities, that did voluntarily *devote themselves*, the people were wont to take some obnoxious person, to make him *exercrable*, and to lay on him according to their superstition, all the wrath of their Gods, and so give him up to Destruction. Such the Apostle alludes unto, *Rom.* 9. 3, 1 *Cor.* 4. 9, 13. So the *Massilians* were wont to expiate their City by taking a Person devoted, imprecating on his head all the evil that the City was obnoxious unto, casting him into the Sea with these words, περίψημα ἡμῶν γένου; *be thou our expiatory Sacrifice*; To which purpose were the solemn words that many used in their expiatory Sacrifices; as *Herodotus* test fieth of the *Ægyptians*, bringing their Offerings, saith he, καταρέονται τὰ δὲ λέγοντες τῇσι κεφαλῇσιν; ἔστε μέλλοι ἢ σφῇσι τοῖσι θύουσι, ἢ Αἰγύπτῳ τῇ συμπάσῃ κακὸν γενέσθαι εἰς κεφαλὴν ταύτην τραπέσθαι; *they laid these imprecations on their heads; that if any Evil were happening*

towards the Sacrificer, or all Egypt, *let it be all turned and laid on this devoted head.*

And the persons whom they thus dealt withall, and made *execrate*, were commonly of the vilest of the people, or such as had rendred themselves *detestable* by their own crimes; whence was the complaint of the Mother of *Menæceus* upon her Sons devoting himself,

Lustralemne feris, ego te puer inclyte Thebis,
Devotumq; caput, vilis seu mater alebam?

I have recounted these Instances to evince the common intention, sense, and understanding of that expression, of *one dying* for another; and to manifest by Examples, what is the sense of mankind, about any ones being devoted and substituted in the Room of others, to deliver them from death and danger; the consideration whereof, added to the constant use of the words

words mentioned, in the Scripture, is ſufficient to found and confirm this concluſion.

That whereas it is frequently affirmed, in the Scripture, *that Chriſt dyed for us, and for our ſins, &c.* to deny that he dyed and ſuffered in our ſtead, undergoing the death whereunto we were obnoxious, and the puniſhment due to our ſins, is, if we reſpect in what we ſay or believe the conſtant uſe of thoſe words in the Scripture, the nature of the thing it ſelf concerning which they are uſed, the uncontrolled uſe of that Expreſſion in all ſorts of Writers, in expreſſing the ſame thing, which the inſtances and examples of its meaning and intention among the Nations of the World; is to deny that he dyed for us at all.

Neither will his *dying for our Good* or advantage only, in what way or ſenſe ſoever, anſwer or make good, or true, the Aſſertion of his *dying for us*, and our ſins. And this is evident in

the Death of the Apoſtles and Martyrs; they all dyed for our Good; our advantage and benefit was one end of their ſufferings, in the will and appointment of God; And yet it cannot be ſaid, that they dyed *for us, or our ſins.*

And if Chriſt dyed only for our Good, though in a more effectual manner than they did, yet this altereth not the kind of his dying for us; nor can he thence be ſaid properly, according to the only due ſenſe of that expreſſion, ſo to do.

I ſhall in this brief and haſty diſcourſe, add only one conſideration more about the death of Chriſt to confirm the Truth pleaded for. And that is that he is ſaid in dying for ſinners, *to bear their ſins*, Iſa. 53. 11. *He ſhall bear their iniquities*, v. 12. *He bare the ſins of many*; explained, v. 5. *He was wounded for our Tranſgreſſions, he was bruiſed for our iniquities, the Chaſtiſement of our peace was upon him*, 1 Pet. 2. 24. *Who his own*

ſelf

ſelf bare our ſins in his own body on the Tree, &c.

This expreſſion is purely *Sacred.* It occurreth not directly in other *Authors*, though the ſenſe of it in other words do frequently. They call it *luere peccata*; that is, *delictorum ſupplicium ferre*; to bear the puniſhment of ſins. The meaning therefore of this phraſe of ſpeech, is to be taken from the Scripture alone, and principally from the *Old Teſtament*, where it is *originally* uſed; and from whence it is tranſerred into the *New Teſtament* in the ſame ſenſe, and no other. Let us conſider ſome of the places.

Iſa. 53. 11. עֲוֹנֹתָם הוּא יִסְבֹּל The ſame word סָבַל is uſed, *verſ.* 4. וּמַכְאֹבֵינוּ הוּא סְבָלָם *And our griefs he hath born them.* The word ſignifies, properly to bear a Weight or a Burden, as a man bears it on his ſhoulders; *bajulo, porto.* And it is never uſed with reſpect unto ſin, but openly and plainly it ſignifies the undergoing of the puniſhment due unto it; ſo it occurrs;

occurrs directly to our purpoſe, *Lam.* 5.7. אֲבֹתֵינוּ חָטְאוּ וְאֵינָם וַאֲנַחְנוּ עֲוֹנֹתֵיהֶם סָבָלְנוּ *Our Fathers have ſinned and are not; and we have born their iniquities*; The puniſhment due to their ſins. And why a new ſenſe ſhould be forged for theſe words, when they are ſpoken concerning Chriſt, who can give a juſt reaſon?

Again נָשָׂא is uſed to the ſame purpoſe. יְהוּא חֵטְא־רַבִּים נָשָׂא verſ. 12. *And he bear the ſin of many.* נָשָׂא is often uſed with reſpect unto ſin; ſometimes with reference unto Gods actings about it, and ſometimes with reference unto mens concerns in it. In the firſt way, or when it denotes an act of God, it ſignifies to lift up, to take away, or pardon ſin; and leaves the word עָוֹן wherewith it is *joyned* under its firſt ſignification, of *iniquity*; or the guilt of ſin, with reſpect unto puniſhment enſuing as its conſequent. For God pardoning the guilt of ſin, the removal of the puniſhment doth neceſſarily

ceſſarily enſue; Guilt containing an Obligation unto puniſhment. In the latter way, as it reſpects men or ſinners, it conſtantly denotes the bearing of the puniſhment of ſin, and gives that ſenſe unto עָוֹן, with reſpect unto the guilt of ſin as its cauſe. And hence ariſeth the ambiguity of thoſe words of *Cain*, *Gen.* 14. 13. גָּדוֹל עֲוֹנִי מִנְּשׂוֹא; if נָשָׂא denotes an act of God, if the words be ſpoken with reference in the firſt place to any acting of his towards *Cain*, עָוֹן retains the ſenſe of iniquity, and the words are rightly rendered, *My ſin is greater than to be forgiven.* If it reſpect *Cain* himſelf firſtly, עָוֹן aſſumes the ſignification of Puniſhment, and the words are to be rendred; *My puniſhment is greater than I can bear, or is to be born by me.*

This I ſay is the conſtant ſenſe of this expreſſion, nor can any Inſtance to the contrary be produced. Some may be mentioned in the

the confirmation of it. *Numb.* 14. 33. Your children ſhall wander in the Wilderneſs forty years, וְנָשְׂאוּ זְנוּתֵיכֶם *and ſhall bear your Whoredoms*, *v.* 34. תִּשְׂאוּ עֲוֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה *Ye ſhall bear your iniquities forty years*; that is, the puniſhment due to your whoredoms and iniquities, according to God's Providential dealing with them at that time. *Lev.* 19. 8. *He that eateth it*, עֲוֹנוֹ יִשָּׂא *ſhall bear his iniquities*; How? נִכְרְתָה הַנֶּפֶשׁ הַהִוא *that ſoul ſhall be cut off*. To be *cut off* for ſin, by the puniſhment of it, and for its guilt, is to bear iniquity. So Chap. 20 16, 17 18. for a man to *bear his iniquity*, and to be killed, ſlain, or put to death for it, are the ſame.

Ezek. 18. 20. הַנֶּפֶשׁ הַחֹטֵאת הִוא תָּמוּת בֵּן לֹא יִשָּׂא בַּעֲוֹן הָאָב; *the ſoul that ſinneth it ſhall dye*; *the Son ſhall not bear the ſin of the Father.* To *bear ſin*, and to *dye for ſin*, are the ſame. More Inſtances might be added, all uniformity ſpeaking the ſame ſenſe of the words. And

And as this ſenſe is ſufficiently indeed invincibly eſtabliſhed by the invariable uſe of that Expreſſion in the Scripture, ſo the manner whereby it is affirmed that the Lord Chriſt *bare our iniquities*, ſets it abſolutely free from all danger by Oppoſition. For he bare our iniquities when יְהוָה הִפְגִּיעַ בּוֹ אֶת עֲוֹן כֻּלָּנוּ *the Lord made to meet on him, or laid on him, the iniquity of us all*, Iſa. 53. 6. which words the *LXX.* render, καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν; *The Lord gave him up, or delivered him unto our ſins.* That is, to be puniſhed for them; for other ſenſe the words can have none. *He made him ſin for us*, 2 Cor. 5. 21. ſo *he bore our ſins*, Iſa. 53. 11. How? *in his own Body on the tree*, 1 Pet. 2. 24. that when he was, and in his being *ſtricken, ſmitten, afflicted, wounded, bruiſed, ſlain*, ſo was the chaſtiſement of our Peace upon him.

Wherefore to deny that the Lord Chriſt

Christ in his death and suffering for us, underwent the punishment due to our sins, what we had deserved, that we might be delivered, as it everts the great foundation of the Gospel, so by an open perverting of the plain words of the Scripture, because not suited in their sense and importance to the vain imaginations of men, it gives no small countenance to Infidelity and *Atheism.*

FINIS.